BAPTIZING

CLINTON D. DAY

"The wicked borroweth, and returneth not again"

WM. CROSBY ROSS

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BAPTIZING

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CLINTON D. DAY

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PREFACE.

DEAR READER: To you I wish to address but few words by way of preface. Perhaps you will say that this book has faults—I believe it has. The fault I see is one that could not under the circumstances be avoided.

My effort has been, (1) To make everything clear; (2) To give authorities, so that unscrupulous critics would be unable to aver truthfully that the facts could not be produced; (3) To be fair. Doing this has caused an elaboration otherwise unnecessary.

I have sincerely tried to "approach the subject historically, with patient observation, with a supreme sense of the sacredness of truth, and with a mind free from the bias of purely traditional opinions."

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Chapter I.

ARE BAPTO AND BAPTIDSO SYNONYMOUS TERMS?

After a thorough scrutiny of the words which are most prominent in the baptismal controversy, one is struck with astonishment as he views several glaring anomalies. First, we have been told that baptidso is a derivative of bapto, and that the derivative has the same meaning as the word from which it was derived. For instance, Professor Jewett has said:

"The primary signification of βάπτω (bapto) is to dip, plunge, immerse; βαπτίζω (baptidso) signifies only to immerse, dip, or plunge".—Baptism, pp. 16, 17.

During the tedious progress of this controversy no one has told us why it was that the Greeks, having a word which was the adequate representative of a certain act, should have sought for another, and in the absence of testimony sufficient to prove that they did, I hold to the opinion so well expressed by Archbishop Trench, that "when one word had been found which was the adequate representative

of a feeling or an object, no further one would have been sought." (The Study of Words, p. 160.)

If bapto and baptidso are synonymous terms, then we ought to find them occasionally used side by side as synonyms. We can go farther than this and assert, that if they were at one time synonymous and gradually underwent the process of desynonymizing, then we ought to find traces of that process in those works which have come down to us. The facts are opposed to this, for while the word baptidso is not found in the works of Homer, the earliest of Greek writers, yet we find in a fragment dating back to B. C. 400 bapto and baptidso carefully differentiated and treated as antonyms:

I.

"You dipped *βάπτες* me in plays; but I in waves of the sea baptizing *βαπτίζων*, will destroy thee with streams more bitter."—Alcibiades, Epigram on the Comic Poet Eupolis.

In this quotation the word bapto, true to its meaning, suggests no violence, while the word baptidso, equally true to its meaning, suggests a violence which would end in death. The idea in brief is—You *dipped* me, but I will *drown* you!

Truly the derivative retained, when used in its

Eupolis, in a play called Baptoe (Dippers) had made an offensive allusion to the writer of the epigram.

literal sense, the idea of entrance into a fluid, but apart from this idea, baptidso conveyed meanings so different from those of bapto, that the words when used in proximity convey clearly contrasted or opposite, and not similar ideas:

II.

Directions for preparing a turnip salad, "Cut turnip roots . . . into thin slices; and having dried them a little in the sun, sometimes just dip in boiling water ἐν ζεστῷ ἀποβάπτων ὕδατι, and immerse ἐμβάπτισον many in sharp brine; and at other times, put into a vessel white new wine with vinegar, half and half, and pickling them in it cover over with salt."—Nicander, On Husbandry, bk. II.

III.

Then dipping βάψας (the blister-plaster) into oil of roses or Egyptian oil, apply it during the day; and when it begins to sting, remove it, and again baptize (βαπτίζειν) it into breast-milk and Egyptian ointment."—On Diseases of Women, bk. I.

At first sight one may get the idea of two dippings, the one after the other, but this is not the fact. The blister-plaster, fresh and unused, will take up enough oil to answer the purpose if it is simply dipt; but after being used it will less readily take up the medicament, hence the advice "baptize," that is, *steep,* in breast-milk and Egyptian ointment.

In this illustrative sentence the synonymous element common to both words, is the *placing in* oil

and ointment, while the antonymous element in bapto is the *taking out immediately* after placing in, and the antonymous element in baptidso is the *leaving for a long time in* the ointment after placing in. Baptidso was put into the sentence, not because it carried the idea of *placing in,* for a repetition of bapto could have served that purpose, but for the reason that it carried the idea of allowing the object to remain for some time in the ointment.

The purpose or design of the writer must determine every case, and if he used the word because of its antonymous element, then baptidso in all like instances must be classed as an antonym of bapto.

As we go forward in this careful inquiry we shall see very clearly that the Greeks derived baptidso from the parent word, not because they wished to commit "the wanton extravagance of expending two or more signs on that which could adequately be set forth by one," but because they had "more things to designate and thoughts to utter" for which they required another word, and hence they made one for that purpose.

As we proceed we shall find that these words have "each its own peculiar domain assigned to it, which it does not itself overstep, and upon which the other does not encroach."

Chapter II.

BAPTO, THE WORD REJECTED BY THE SEVENTY AND BY JOHN THE BAPTIST.

Modalists have from the first recognized the ability of bapto to express all that they affirm of their mode of baptism, and it is for this reason that they have been so positive in declaring to the world that:

"It is only the primary signification of *βάπτω* to dip, plunge, immerse which modifies *βαπτίζω*; there is a common province in which either of them may serve;" and "either of them may signify to dip, generally." —Jewett, Mode and Subjects of Baptism, p. 16.

Indeed, the continuous iteration of this has led to an incalculable amount of confusion, not only in the minds of young truth-seekers, but also of earnest men, who, ardently seeking for the light, were willing to lay aside the bias received from mistaken teachers, and to come to a knowledge of the truth. Effusionists without one dissentient voice agree with dippers that bapto is adequate to affirm all that which baptism by dipping requires.

DEFINITION OF BAPTO.

As used by Greek writers, bapto meant a downward movement of a person or thing, without violence, passing out of one element into another, to a limited extent, and returning without delay, bringing or not bringing back something additional.

"I know of no instance, where bapto is used to put an object into a fluid to remain there permanently, or for an unlimited time. Nor do I know of any instance, where this word is used to draw up anything out of a liquid which it had not first put into it. Dr. Carson gives more than fifty quotations from Hippocrates, in which, he says there can be no doubt but we shall find the characteristic meaning of bapto. In all these cases there is the double movement of intrance and outrance. Whether this twofold movement be the result of the explicit demand of the word, or consequential on that which is immediately expressed, the result is the same; both find place in the characteristic use of the word."—Dale, Classic Baptism, pp. 137–8.

"Βάπτω (bapto), primarily means to dip into anything liquid. For its secondary signification, βάπτω has to dye, a signification growing out of the primary idea inasmuch as dyeing was originally performed by *dipping* the thing to be dyed, into the coloring matter. Hence the word in the first instance, was used to designate dyeing by DIPPING, and afterwards the signification was extended so as to denote dyeing *in any manner*."—Jewett, Baptism, pp. 15, 16.

I.

"The Egyptians consider the swine so polluted a beast that if any one in passing touch a swine, he will go away and dip himself ἔβαψε going to the river (for that purpose)."—Herodotus, Euterpe, 47.

II.

"One evening he took a chaplet of flowers from his head, dipped βάψας it in the richest essences, and sent it from his table to Antalcidas.'—Plutarch, Artaxerxes, xxiii.

III.

"And as when a brazier dips βάπτη a large adze or ax in cold water."—Homer, Odyssey, IX, 391–4.

BAPTO IN THE SEPTUAGINT.

IV.

"Every vessel in which work should be done, shall be dipped βαφήσεται into water."—Lev. xi, 32.

V.

And he shall dip βάψει them and the living bird into the blood of the bird that was slain over living water."—Lev. xiv, 6, 51.

VI.

"And a clean man shall take hyssop, and dip βάψει it into the water."—Num. xix, 18.

VII.

"For if I should wash myself ἀπολούσωμαι with snow, and purge myself with pure hands, thou hadst thoroughly dipped ἔβαψας me in filth, and my garment had abhorred me."—Job ix, 30.

BAPTO AND EMBAPTO IN THE NEW TESTAMENT.

VIII.

"He that dippeth in ἐμβάψας his hand with me in the dish."—Matt. xxvi, 23; Mark xiv, 20; John xiii, 26.

IX.

"That he may dip βάψῃ the tip of his finger in water."—Luke xvi, 24.

(For other instances consult Appendix A.)

When writing of the word dip, Dr. Dale said:

"The smallness of the objects is not a matter of accident. It is a necessity resulting from the nature of the act. Every object which is dipped must be brought out again from the element into which it has been introduced. This required that the introducing power should have full mastery over its object; but, in all ordinary cases, it is human agency by which the act is performed, and the power employed that of the hand or arm, consequently, the objects capable of being thus dipped are limited, and must be of trivial size and weight as indicated by the examples adduced. Thus the nature of the objects gives testimony to the nature of the act."—Classic Baptism, p. 184.

The fact that bapto and dip so generally require a human actor or agent fits them to be the conveyancers of a religious ordinance such as that practiced by dippers.

The anomalous thing is, that this word bapto, which without halting or equivocation has expressed the act of dipping to every Greek from the time of

Homer until now, was intentionally rejected by religious translators and writers, and so fully, that it can be said without qualification and truthfully:

"The word bapto is not in this controversy. I here announce that the word bapto, with its inflections, is not so much as once used in a noun or verb form, or in any form, to designate Christian baptism. There is some reason, and the Divine Spirit had a reason for never using the word bapto, nor any of its cognates, as applied to the ordinance of baptism."—Elder Wilkes in the Louisville Debate, pp. 416, 454.

In his "Catechism on Baptism," page 54, section 95, Dr. J. M. Cramp has written:

"If the Savior had intended us to *sprinkle*, the Greek word *raino* or *rantizo* would have been used; if it had been His will that we should *pour*, there was *cheo* ready for the purpose; but if He meant us to *immerse*, *baptizo* was the proper word, and He employed it accordingly, because such was His design."

Elder Wilkes has a more elaborate statement of this kind in "The Louisville Debate," pages 416, 417.

We must not now tarry to notice the equivocal meaning of the word "immerse" as used by Dr. Cramp, and must certainly agree with him that, if the Savior had intended us to sprinkle only, the Greek words *rhaino* or *rhantidso* would have been used; if it had been His will that we should pour

only, there was *cheo* ready for the purpose, but if justice is done to the facts we must go farther and say, IF HE MEANT FOR US TO DIP ONLY, THEN BAPTO WAS THE PROPER WORD.

Herein lies the anomaly, that the word which describes the placing of things and persons in a fluid and insists upon their immediate withdrawal was rejected, while the word which describes the placing of things and persons in a fluid and insists upon their remaining therein for some time—the word used by Greeks of drowning—was chosen, *according to the opinion of dippers,* to indicate and make obligatory Christian baptism by dipping.

If modalists will solve the following problem it will throw much light upon the controversy concerning the mode of baptism, and also bring us to a knowledge of "the reason which the Divine Spirit had for never using the word bapto nor any of its cognates, as applied to the ordinance of baptism:" IF DIPPING IS THE ONE DIVINELY ORDAINED MODE OF BAPTISM, THEN FOR WHAT REASON WAS NOT BAPTO CHOSEN BY THE SEVENTY AND JOHN THE BAPTIST[1] TO DESIGNATE THE RELIGIOUS WATER RITES OF JUDAISM AND CHRISTIANITY?

[1] If the reader wishes, he may look back to the Aramaic, the language spoken by our Savior and His servant John. All we are now concerned to know is that they spoke a word which was an equivalent of Greek βαπτίζω.

Chapter III.

GREEK ANTONYMS OF BAPTO.

The three principal attributes required by the word which describes baptism by dipping are: (1) It must contain no suggestion of violence or danger; (2) It must demand return from the water without delay; (3) It must not permit of limitless extent. If (*a*) violence were connected with the act of intusposition; (*b*) if there was not immediate return; (*c*) if the object was sunk to depths which prevented rapid withdrawal, or (*d*) if withdrawal was not intended, and (*e*) impossible, then the Greeks used other words, *e. g.*, βαπτίζω, baptidso; δύω, duo; ἐκβάλλω, ekballo; ἐμβάλλω, emballo; καταβάλλω, kataballo; καταδύω, kataduo; καταποντίζω, katapontidso; and ῥίπτω, rhipto.

(*a*) Violence connected with the act of intusposition.

1

"The party of horsemen . . . called to the ship's crew, either to put ashore immediately, or to throw out ἐκβαλόντας Marius overboard."—Plutarch, Caius Marius, xxxvii.

2

"And sustained the attack of the horsemen . . . who pushed them down *κατέβαλον* into the current."—Josephus, Wars, bk. IV. ch. vii, 5.

3

"The horse and the rider he has cast *ἔῤῥιψεν* into the sea."—Exod. xv, 21; Luke xvii, 2.

4 (IV)

"Some of the vessels thrusting down under a weight firmly fixed above they sunk down *κατέδυον* into the deep; and others, with iron hands or beaks like those of cranes, hauling up by the prow till they were erect on the stern, they sunk *ἐβάπτιζον* (baptized).—Plutarch, Marcellus, xv.

5

"The people put Aristomachus to the torture at Cenchreæ, and afterwards drowned *κατεπόντισαν* him in the sea."—Aratus, xliv.

(*b*) Not immediate return.

6

"They ran down therefore to the sea . . . and plunging *καταβαλόντες* themselves, swam towards the ships."—Caius Marius, xxxvii.

7

"At the same time he throws *ἐμβάλλει* himself into the stream with thirteen troops of horse; and advanced in the face of the enemy's arrows."—Alexander, xvi.

8

"Its waters bear up the heaviest things that are thrown *ῥιφέντων* into it; nor is it easy for any one to make things sink down *καταδῦναι* to the bottom . . . When Vespasian went to see it, he commanded that some who could not swim should have their hands tied behind them, and be thrown *ῥιφῆναι* into the deep."—Josephus, Wars, bk. IV. ch. viii, 4.

9

"The kingdom of heaven is like unto a net, that was cast *βληθείσῃ* into the sea."—Matt. xiii, 47; xvii, 27; John xxi, 6, 7.

10 (V)

"And there is a fountain of gold there. Therefore they sink *βαπτίζουσι* (baptize) into the water a pole smeared with pitch, and open the barriers of the stream. And the pole is to the gold what the hook is to the fish, for it catches it, and the pitch is a bait for the prey."—Achilles Tatius, Clitophon and Leucippe, bk. II. ch. xiv.

11

In the Odyssey (bk. IV. 568) it is said of Proteus, the immortal servant of Neptune, that "having spoken he sunk *ἐδύσατο* beneath the billowy sea."

(*c*) Sunk to depths which prevented rapid withdrawal; (*d*) Withdrawal not intended.

12

"He will sink *καταδύσει* our iniquities, and they shall be cast from us *ἀποῤῥιφήσονται* into the depths of the sea."—Septuagint, Micah vii, 19.

13

"And Jonah said to them, Take me up and cast ἐμβάλετε me into the sea. So they took Jonah and cast him out ἐξέβαλον αὐτὸν."—Jonah, i, 12, 15; Ex. xv, 25; 4 Kings iv, 41; vi, 6.

14 (VI)

"And he persuaded them to cast him out ἐκβάλλειν into the sea . . . Now at the first they durst not do so, esteeming it a wicked thing to cast out ἐκρίψαι a man that was a stranger; but at last when the ship was just going to be drowned βαπτίζεσθαι (baptized) . . . they cast ῥίπτουσιν him into the sea."—Josephus, Ant. bk. IX, ch. x, 2; Jonah ii, 4.

15

"It were better for him if a great millstone were hanged about his neck and he were cast βέβληται into the sea."—Mk. ix, 42; Acts xxvii, 38; Rev. viii, 8; xviii, 21.

16 (VII)

"And the dolphin, angry at such a falsehood, drowning βαπτίζων (baptizing) killed him."—Æsopic Fable, Ape and the Dolphin.

(*e*) Withdrawal impossible.

17

"And Elisha went out to the spring of waters, and cast ἔῤῥιψεν salt therein."—4 Kings ii, 21.[2]

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[2] In the Septuagint, First and Second Samuel, and First and Second Kings come under the head of First, Second, Third and Fourth of Kings.

18

"The angels shall come forth, and sever the wicked from the righteous, and shall cast βαλοῦσιν them into the furnace of fire."—Matt. xiii, 50.

19 (VIII)

"It is related of a ship which had been seized by pirates who were unable to manage it in a storm, that, 'Already sinking βαπτιζομένων (baptizing) and wanting little of being sunk καταδῦναι some of the pirates at first attempted to leave, and get aboard of their own bark.'" —Heliodorus, Ethiopics, bk. V.

Chapter IV.

DIP, THE WORD NOW REJECTED BY DIPPERS.

For more than two hundred years modalists were pleased to use the English equivalent of bapto in preference to all other words when speaking and writing of their mode of baptism. They did so thinking that bapto and baptidso were synonymous terms; *e. g.:*

"It is absurd to speak of baptizing by sprinkling, because baptizing is dipping. The word baptize necessarily includes in its signification dipping, and that Christ by commanding to baptize has commanded to dip only. The primary meaning is simply to dip. I do not remember one passage where all other senses are not excluded besides dipping."—Dr. Gale, Works, pp. 94–96. London, 1711.

"I do not, indeed, recollect so much as one learned writer, in the whole course of my reading, who denies that the primary sense of the term is to dip."—Abraham Booth, Works, p. 125. London, 1711.

"The proof is equally strong with reference to *βαπτίζω*. My position is that it always signifies dip;

never expressing anything but mode."—Alex. Carson, LL. D., Works, p. 55. Philadelphia, 1853.

"In all translations of classical works βαπτίζω is rendered dip, immerse."—R. Fuller, D. D., Works, p. 10. Charleston, 1859.

But when in 1861 Dr. T. J. Conant published his "Appendix to the Revised Version of the Gospel of Matthew" they met with a surprise. That able scholar presented them with no less than one hundred and eighty instances of baptidso as found in Greek literature, in both literal and figurative senses. This includes "Examples" Nos. 1 to 175; the additional number is accounted for in that in a few "examples" the word is repeated.

This word which "in the whole history of the Greek language has but *one* meaning," which "signifies to dip or immerse, and *never has any other* meaning,"[1] was translated by Conant dip, imbathe, immerge, immerse, overwhelm, plunge in, submerge, and whelm. The word which Jewett and others so confidently affirmed meant to dip was translated by their foremost scholar *one hundred and seventy times* in a total of one hundred and eighty by other words; *e. g.,* whelm, 55; submerge, 25; plunge in, 17; overwhelm, 10; immerse, 45; immerge, 15; imbathe, 2; and baptize, 1.

[1] Jewett, Mode and Subjects of Baptism, pp. 16, 17.

The word which, according to Elder Wilkes "never for a thousand years before the Christian era failed to indicate the mode"[2] is translated by the non-modal words imbathe, immerge, immerse, while in less than six per centum it is translated by the modal word dip.

After the thorough investigation made by this very able investigator, the position so long maintained, namely, that "the word baptism will not express any other thing besides dipping"[3] was abandoned, and the admission made—in actions, not in words—that the word dip is *not* the equivalent of baptidso.

We are now face to face with the remarkable historic fact, that when selecting the word which was to be used of sacred water rites, the Seventy rejected *βάπτω* (bapto) because of its unfitness to convey the ideas intended, and selected in preference to all other words *βαπτίζω* (baptidso). Equally peculiar is the fact that Anglo-Saxon modalists, after having used *dip* for over two hundred years as the word which best described their mode of baptism, and most fully—as they thought—translated baptidso, have discarded its use, and have taken into

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2 The Louisville Debate, p. 417.

3 Baptist Magazine, 1842, p. 472.

their employ, as a more trustworthy servant, the equivocal word *immerse*.

It seems very strange that scholarly men should have failed to see that if an univocal word such as dip is did not suit their purpose, then how could another word do the work and express the ideas which they had in mind, unless it was equivocal in its nature, or was forced into an equivocal use. We can but wonder that it never occurred to some earnest truth-seeker of that school to ask, "If *dip* can not translate baptidso, and *immerse* can, what is that meaning contained in immerse which is not found in dip, the want of which has led to its rejection by dippers, and renders it incapable of translating baptidso?"

If dip can not translate baptidso—and it can not, for the ten instances in which Conant has rendered baptidso by dip must be translated by other words—then immerse must be differentiated from dip in some very important sense, since it can do what dip can not do. Since dip describes the mode of baptism practiced by dippers, but is incapable of translating baptidso, then the natural inference is, that immerse while capable of translating baptidso, is not fitted to describe baptism by dipping, if used in an univocal sense.

DEFINITION 1.

DIP.

BY THE WORD DIP ENGLISH WRITERS CONVEY THE IDEA OF A DOWNWARD MOVEMENT OF A PERSON OR THING, WITHOUT VIOLENCE, PASSING OUT OF ONE ENVIRONMENT INTO ANOTHER TO A LIMITED EXTENT, AND RETURNING WITHOUT DELAY, WITH OR WITHOUT ADDITIONS TO ITS BULK.

Dip, unlike baptidso and mergo, does not require that the whole of the object shall be intusposed, hence it is used when either the whole or a part is put in and lifted out of a fluid or other environment.

1

"In baptism the child's head and breast was to be crossed . . . children were to be thrice *dipped*, or, in case of weakness, water was to be sprinkled on their faces, and then they were to be anointed."—Fox's Book of Martyrs, p. 334.

2

"Mr. Lincoln *dipped* his pen in the ink, and then holding it a moment above the paper seemed to hesitate."—McClure's Magazine, April 1899, p. 526.

3

"They discovered that the sail was working loose from the end of the boom, beginning to belly out like a balloon, *dipping* into the water with each roll of the ship."—New Voice, July 1, 1899, On Board the Glo. with Wainwright.

DIP, WHEN SOMETHING ADDITIONAL IS BROUGHT BACK.

4

"The rim of this wheel is large, hollow and divided into compartments answering the place of buckets. A hole near the top of each bucket allows it to fill, as that part of the rim, in revolving, *dips* under the water." —Thomson, Land and the Book, vol. II, p. 278.

5

"The Newfoundland *dipped* the poodle into the dirty water twice, then deposited the mud-bedraggled and humiliated dog upon the side-walk."—Our Dumb Animals, May 1900, p. 150.

6

"Who can call him friend, that *dips* in the same dish?"—Timon of Athens, Act iii, sc. 2.

DEFINITION 2.

BY THE WORD DIP ENGLISH WRITERS CONVEY THE IDEA OF THE FALL AND RISE OF VESSELS WHEN AT SEA, AND ALSO THE RAISING AND LOWERING OF FLAGS.

7

"One moment the keels of the bullies were seen; the next their hulls would *dip* in the trough and naught but the sails would be visible."—The Classmate, Aug. 19, 1899.

8

"We have been told that Admiral Dewey had *dipped* colors to the Filipino flag."—Oregon Election.

Remarks of Hon. T. H. Carter in U. S. Sen., June, 1900.

DEFINITION 3.

BY THE WORD DIP WE CONVEY THE IDEA OF BEING FOR A SHORT TIME ENGAGED IN AN OCCUPATION: THE READING OF A FEW SENTENCES FROM DIFFERENT PARTS OF A BOOK; IN OTHER WORDS, THE BEING IN AND OUT OF AN OCCUPATION; HAVING THE EYES IN AND OUT OF A BOOK; TAKING A BRIEF VIEW OF ANYTHING.

9

"Mr. Spurgeon handed the young lady a book, into which he had been occasionally *dipping*, and pointing to some particular lines, said, 'What do you think of the poet's suggestion in these verses?'"—Youth's Companion, Nov. 24, 1898, Spurgeon's Love-Making.

10

"The nation's chief with frowning brow, sat lost in anxious thought,
He had *dipped* into the future, with pain and anguish fraught."
—Mrs. Greenleaf, Storming of Stony Point.

DEFINITION 5.

TO DYE OR STAIN.

11

"Wherefore are men canonized who *dip* their hands in the blood of Saracens?"—Scott, Ivanhoe, ch. xxx, p. 212.

12

"And rested not till there was not a man left either of those who *dipped* their hands in his blood or of those who gave their sanction to the deed."—Langhorne's Plutarch's Lives, vol. III, p. 371.

Notice how the idea of a dipping to impart color is beautifully expressed in the quotations which follow:

"The sacred Lamp of Day
Now *dipt* in western clouds his parting ray."
—Falconer, The Shipwreck, canto II.

"Love lights her smile—in Joy's bright nectar *dips*
The flamy rose, and plants it on her lips."
—Coleridge's Miscellaneous Poems.

Chapter V.

ANTONYMS OF DIP.

It is to be noted that if violence, depth or extent, long time, and the intention not to withdraw immediately enter into this class of transactions, then other words are used:

Violence.

1

"The Judge's horse being found, it was concluded he had *thrown* his rider *into* the sea; his friends went into mourning, and a successor was appointed to his office."—Chambers's Mis., vol. VII, Tales of Tweeddale, p. 14.

2

"As he dragged her over the Elbe bridge, she begged leave to have the use of her hands . . . and at that instant *plunged* herself *into* the river and there expired. Twenty young girls who were assembled at the house rushed out, and, embracing each other, *threw* themselves *into* the river."—Chambers's Mis., vol. XV, Gus. Adol. and Thirty Years' War, p. 14.

Depth and Extent.

3

"Precipitating himself head first, he *plunged* into the sea. . . . He *sunk* deep in the water, touched

the bottom . . . then struck out to regain the surface."—Hugo, Toilers of the Sea, bk. VI, chap. vi, p. 161.

4

"His eyes roved from face to face of his companions with a wistful expression or longing for life, or shrinking from the terrible unknown into which he was *plunging*."—Prime, Boat Life in Egypt, p. 204.

Long Time.

5

"Intent I stood
To gaze, and in the marsh *sunk* I descried
A miry tribe."

"Onward we moved,
The faithful escort by our side, along
The border of the crimson-seething flood
Whence from those *steep'd* within loud shrieks
arose."

"Some there I marked, as high as to the brow
Immers'd." —Dante, Divine Comedy, Hell, Can. VII, 113; XII, 101-3.

Intention not to Withdraw Immediately.

6

"The joint and adjacent limb should be *plunged* into the water, which may be kept hot by the addition of small quantities from another vessel kept over the fire. This treatment must be continued for hours if necessary."—Youth's Companion, Oct. 17, 1901, "Sprain," p. 512.

7

"*Par.* Or to *drown* my clothes, and say I was stripped."—All 's Well That Ends Well, Act IV, sc. 1.

8

"In each of these royal cells they placed an egg . . and *buried* it in a mass of jelly."—Ladies' Home Journal, May, 1901.

INTENTION NOT TO WITHDRAW.

9

"Seutonius tells us that Nero commanded his son-in-law, Rufinus Crispinus, the son of Poppæa, a child, to be *thrown into* the sea."—Langhorne's Plutarch's Lives, vol. III, p. 406, note.

10

"But now it has drifted from me
It lies *buried* in the sea."
—Longfellow, The Bridge.

PLUNGE.

Every careful reader of the preceding pages has observed that Professor Jewett and the dictionaries treat the word plunge as a synonym of dip. It is because of this idea, only too prevalent, that I wish to place before you a collation of plunge.

Plunge is unlike dip, in that it—

1. *Has no time limit.*

1

"What if the breath that kindled those grim fires
Awaked, should blow them into sevenfold rage
And *plunge* us in the flames?"
-Milton, Paradise Lost, bk. II, line 172.

2

"It was Spain which was soon to *plunge* Germany into the chaos of the Thirty Years War."—Green, Short Hist. of Eng. People, ch. vii, p. 411.

2. *Is not limited to mode or manner.*

3

"The swallow which *plunges* with such reckless impulse through the air, will nevertheless seize a small insect as it dashes along, with almost unerring certainty."—The Popular Educator, vol. I, p. 66.

3. *Is not limited in its extent.*

4

"Moses remonstrated . . . but it was of no avail, and when he 'cried unto the Lord' the order was given to *plunge* into the sea and cross it."—Dawson, Egypt and Syria, p. 62.

4. *Does not require the return of that which is plunged.*

5

"At the ford he mentions there is an immense boiling hot spring, which coming out at the base of a mountain, *plunges* over terraces into the river."—Rev. E. E. Tarbill, Christian Advocate, Sept. 22, 1898.

Plunge conveys the following meanings, all of which are unlike those of dip:

(a) *To dive; to leap into water.*

6

"There are two moments in a diver's life—
One, when a beggar, he prepares to *plunge*,
One when a prince, he rises with his pearl—
Festus, I *plunge*."
—Browning.

7

"And with his harness on his back, *plunged* headlong in the tide."—Macaulay, Lays of Ancient Rome.

(b) *To go deep into; advance a long journey into.*

8

"If Mr. McGinty were to seek the bottom of the sea . . . he would have to dive a long way in certain parts of the Pacific. . . . At one point, a deep pit was encountered which *plunges* to the awful depth of six miles."—Central Christian Advocate, Apr. 3, 1901, p. 426.

9

"This route presents no great stretch of waterless desert, into which an individual would be afraid to *plunge*."—Rawlinson, Isaac and Jacob, p. 97.

(c) *To sink quickly; to rush forward; move horizontally with extreme rapidity.*

10

"A few moments afterwards the smack *plunged* forward into the trough of the sea and forever disap-

peared from mortal view."—Family Herald (Montreal), Aug. 29, 1900, p. 14.

11

"Linking their bridles together, the little company *plunged* into the thick of the combat."—Green, Short Hist. Eng. People, ch. v, p. 227.

12

"The Phantom brought up with a *plunge* on a sand-bank."—Prime, Boat Life in Egypt, p. 337.

(d) *To leap from a great height.*

13

"Wherefore do I pause?
I feel the impulse—yet I do not *plunge.*"
—Byron, Manfred, Act I, sc. 2.

14

"One foot nearer and I *plunge* myself from the precipice."—Scott, Ivanhoe, p. 162.

(e) *To recklessly place in positions of disaster and difficulty.*

15

"England was *plunging* into a series of bitter humiliations and losses abroad."—Green, Short Hist. Eng. People, pp. 628, 412.

16

"A friend of mine
Hath stept into the law, which is past depth
To those that without heed do *plunge* into it."
—Timon of Athens, Act III, sc. 5; Act. IV, sc. 3.

(f) *To be powerfully influenced; absorbed; immersed.*

17

"She had first to remove her father, who was *plunged* in a state of deplorable intoxication."—Chambers's Mis. vol. XV, p. 7.

18

"Mess Lethierry, *plunged* once more in his overwhelming absorption, no longer listened."—Hugo, Toilers of the sea, p. 177.

DECEPTIVE USES OF PLUNGE.

Occasionally we find a very rapid writer or a fluent speaker throwing words together, and never questioning himself as to their synonymity:

"The living bird is *dipped*, head, feet, wings, and feathers—*plunged* overhead—into the blood-dyed water."—Thos. Guthrie, D. D., Gospel in Ezekiel, p. 222.

One reason for the use of bapto by the Seventy (see quotation No. V, under "Bapto in the Septuagint," p. 13) was to convey the idea of immediate lifting, and that no violence was to be done to the living bird, for after the ceremony it was to be let loose in the open field. (Lev. xiv, 7, 53.) The emphasis which Dr. Guthrie sought to give by means of the word *plunge* could have been secured by a repetition of *dip*.

As I look at this I am reminded of the hero of that ancient Hebrew sacrificial episode (Gen. xxii, 6-12), who, when in later life his eyes were dim with age, and when expecting his elder son with the savory venison he so much enjoyed, said to the supplanter, "The voice is Jacob's voice, but the hands are the hands of Esau." The meaning is that of the word *dip,* but the letters are those of the word *plunge.* As there was something about Jacob which resembled Esau (Gen. xxvii, 11, 12, 16, 21-23), so that Isaac in his blindness supposed it was Esau, so also there must be some one or more features, common to both dip and plunge, which have led to the one being taken for the other. This is true; plunge is like dip, in that it often affirms entrance into water, and with haste.

SINK.

"Sink. I, transitive. To submerge in some body of slight resistance, especially water, to put under water; cause to descend below the surface; as, to sink a shaft or well. 3. To drive down or fix in place by excavating or boring; as, to sink a post or tube well. 4. To cause to descend.

II, intransitive. To descend by force of gravity through a lighter medium: opposed to float or swim: as, the ship sunk."—The Standard Dictionary.

In addition to the definition just given, it should be noted that sink is unlike dip, in that it—

1. *Has no time limit.*

1

"It was then *sunk* in the pool of Bethesda. Within that pool it rested from the time of Solomon until David's greater Son arose."—Epworth Herald, Apr. 9, 1898, Legend of the Cross.

2. *Is not limited in extent.*

2

"The little creatures which formed the shells do not live here; they dwell in calm zones of water far above. When the conscious animal ceases to live, its tiny house *sinks* down (two miles, see p. 58) into this dark world."—Winchell, Walks and Talks in Geological Field, p. 59.

3. *Does not require return of sunken thing.*

3

"Or forever *sunk*
Under yon boiling ocean, wrapped in chains
There to converse with everlasting groans."
—Milton, Paradise Lost, bk. II, line 182.

4. *Is used equally of descent into earth and water.*

4

"A long box *sunk* into the sides of a gully was his home."—Everybody's Magazine, July 1901, p. 86.

5. *Is used of deep earth and deep sea transactions, as also of those in shallows and surfaces.*

5

"So that to make camp it was necessary to pack outfit and provisions on the men's backs, *sinking* at every step knee deep in the thick blue mud."—Scribner's Magazine, July 1901, p. 86.

6

"Bir Eyub, or the Well of Job . . . is a shaft *sunk* through the limestone rock to a depth of 125 feet."—Stewart, The Land of Israel, p. 214.

Sink tells only of entrance and is silent as to exit, while the words bapto, tingo and dip describe both entrance and exit. Sink and plunge must be accompanied by assistant or complementary words if exit is to be indicated; *e. g.,*

"In with the river *sunk*, and with it *rose*
Satan." —Paradise Lost, bk. IX, line 74.

"So bidding good-bye to their companion . . . they once more *plunged into* the recesses of the swamp. . . . Finally *emerging* from the swamp they entered a cornfield."—Sword and Pen, pp. 249, 250.

"If you *plunge* a hand into the water, you *withdraw* it clothed with flame."—Hugo, Toilers of the Sea, p. 244.

While sink is *like* baptidso, in that it is often employed of transactions requiring a long time for

their completion, yet it is *unlike* its Greek compeer, in that it does at times accommodate itself to describe momentary actions; *e. g.,*

"He jumped into a boat . . . pushed out to sea, *rose* and *sunk*, and *rose* again on rolling waves." —Hugo, Toilers of the Sea, p. 37.

"And feel at every step
Our foot half *sunk* in hillocks green and soft
Raised by the mole."
—Cowper, The Task, bk. I, The Sofa.

Chapter VI.

CONTRADICTORY DEFINITIONS OF WORDS.

Faulty uses of words are in many instances the result of contradictory definitions. Webster defined *dip* as follows, "to plunge or immerse;" hence we need not wonder if occasionally we find a writer qualifying his words where qualifying terms are not necessary, as for instance, "a *temporary* dip," "a *sudden* plunge:"

"While one lady was being lifted in the chair, the parrot called out 'Let go.' The seaman thinking it was the boatswain's command, did let go; and the lady had an unexpected though temporary *dip* in the sea." —Chambers's Mis. vol. II, Earl of Dundonald, p. 3.

"We felt sure that the sudden *plunge* would have brought him" (the man who in a drunken fit had thrown himself overboard) "to his senses, and that he would be very glad to be picked up and brought on board."—Christian Endeavor World, Jan. 18, 1900, p. 333.

Fortunately Webster proceeds to contradict himself, and concludes his definition by saying "to in-

sert in a fluid and withdraw again; especially to put *for a moment* into any liquid."

"Dip, noun. The action of dipping or of plunging *for a moment* into a liquid; 'The dip of oars in unison.'"

Another dictionary of international reputation defines dip, "To immerse for a short time in any liquid." This is equal to saying that the lesser can contain the greater; as well say—put a week for a short time in a day. Directly a man "comes of age" that moment he ceases to be a minor. The second of time during which an object remains in a fluid beyond that allowed by the word dip, it is immersed; hence to speak of an object merely dipped, as *immersed,* is a misuse of terms. The word immerse has been associated with the intusposition of persons and things, when the time occupied was from five minutes to a millennium, while dip has been associated with momentary actions. The attempt to define a word by means of its antonym must result in perplexity.

"4. To immerse or sink without covering wholly."

Immerse conveys the idea of total covering. It is for this reason that it translates classic baptidso so well; hence if we turn this fourth definition into

plain Engish it will read as follows: To fully cover or sink without covering wholly.

"Archimedean-Screw, a spiral conduit about an inclined axis. When the lower end is *dipped* into a liquid, the liquid can be raised by the rotation of the screw."—The Standard Dictionary, p. 109.

That a great dictionary finds space for an error so unaccountable is strange. The proper word in this connection is one which permits of *total covering for a long time,* hence best usage is represented by other words:

"The screw of Archimedes may be briefly described as a long spiral with its lower extremity *immersed* in the water, which rising along the channels by the revolution of the machine on its axis, is discharged at the upper extremity."

"Which Sir Robert Moray said 'might be done by a cane so contrived that it should take in more and more water, according as it should be *sunk* deeper and deeper into it.'"—Timbs, Stories of Inventors, pp. 3, 32.

A FEW SO-CALLED SYNONYMS CRITICALLY EXAMINED.

"It may be remarked that it is a logical defect in a language to possess a great number of synonymous terms, since we acquire the habit of using them indifferently without being sure that they are not subject to

ambiguities and obscure differences of meaning."—Jevons, Logic, p. 50.

In a popular dictionary, under the word IMMERSE, are certain words which are called synonyms:

"Bury, dip, douse, duck, immerge, plunge, sink, submerge. *Dip* is Saxon, while immerse is Latin for the same initial act: *dip* is accordingly the more popular and common-place, immerse the more elegant and dignified expression in many cases. To speak of baptism by immersing as *dipping* now seems rude, though entirely proper and usual in early English. Baptists now universally use the word *immerse*. To *dip* and to *immerse* alike signify to bury or *submerge* some object in a liquid, but *dip* implies that the object *dipped* is at once removed from the liquid, while *immerse* is wholly silent as to the removal. Immerse also suggests more absolute completeness of the action; one may *dip* his sleeve or *dip* a sponge in a liquid if he but touches the edge; if he *immerses* it, he completely *sinks* it under, and covers it with the liquid. *Submerge* implies that the object can not readily be removed if at all; as, a submerged wreck. To *plunge* is to *immerse* suddenly and violently, for which douse and duck are colloquial terms. *Dip* is used, also unlike the other words, to denote the putting of a hollow vessel into liquid in order to remove a portion of it; in this sense we say, *dip up, dip out.*"

As I look over this strange mixture of truth and error I can not forbear saying with Hooker: "THE MIXTURE OF THOSE THINGS BY SPEECH, WHICH BY

NATURE ARE DIVIDED, IS THE MOTHER OF ALL ERROR," and with Shakespeare's clown, "WORDS ARE GROWN SO FALSE, I AM LOATH TO PROVE REASON WITH THEM." The word *immerse* is not only "silent as to removal," but never demands it. *Douse* demands removal and is modal, since it requires a quick downward movement into a fluid; *e. g.*,

"He slammed the iron door shut, tossed down his shovel, cast off his apron, *doused* his head in a bucket of water, sputtered and rubbed his face dry, saying, 'Now you would n't know me.'"—Youth's Companion, Dec. 21, 1899.

Duck goes a step farther away from immerse than does douse, in that it does not always demand entrance into a fluid element; *e. g.*,

1

"Colonel Liscum guided his men, walked upright up and down the line, not even *ducking* his head while the bullets fell around."—St. Joseph Daily News, July 21, 1900.

2

"And let the laboring bark climb hills of seas
Olympus high, and *duck* again as low
As hell 's from heaven."
—Othello, act II, sc. 1.
King Lear, act II, sc. 2, line 100.

Duck also demands removal:

"They were *ducked*, they were stoned, they were

smothered with filth."—Green, Short Hist. English People, ch. x. p. 737.

"The men *ducked* the women, in the Jordan River, somewhat as the farmers do their sheep."—Thomson, The Land and the Book, vol. II, p. 445.

"Dip is Saxon, while immerse is Latin for THE SAME INITIAL ACT."

(1) Downward movement, (2) into a fluid, is as far as dip will go with immerse; but we must remember that while quite often immersion is obtained by a downward movement, yet the word makes no demand thereof. The requirements of immerse are met by any mode, as a brief inspection of the quotations under IMMERSE will prove.

Does the possession of two similar traits of character prove that two persons are of the same family? If having two points of likeness will make two words synonymous, what will the possession of five points of unlikeness make them? Dip is a pronounced antonym of immerse.

"To dip and to immerse alike signify to *bury*, or submerge some object in a liquid; but dip implies that the object dipped is at once removed from the liquid."

This is equivalent to saying, Dip signifies to *bury* in a liquid when the object *is not buried*. It matters not in what element things are buried, but

it is required of the thing buried that it remain for some time, and in many instances permanently, in that element; *e. g.,*

1

"These letters . . . have never been reprinted, but lie *buried* in the old numbers of a magazine."—Trench, Study of Words, Lect. V, p. 164.

2

"This shot may still be seen *buried* in the gable of an old brick house."—Hugo, Les Miserables, ch. lxxviii, p. 158.

3

"But he refused the same indulgence to his miserable captives, whose only refuge from the scorching rays of the sun was by *burying* themselves up to the neck in the burning sand."—Chambers's Mis., vol. V, Mutiny of the Bounty, p. 28.

4

"In this way did He eliminate the divine principle of an inward life, from that mass of sensual observances which had so long *buried* it from human sight."—Wagstaff, Hist. of the Friends, Intro. p. 17.

The reader will at once perceive that just now we are not scrutinizing the word *hide,* which is often erroneously spelt b-u-r-y, a very peculiar proceeding, originating, it is to be supposed, in the fact that things buried are hidden; *e. g.,*

"He bowed his head, *buried* (hid) his face in his hands and sat motionless.'—Central Christian Advocate, July 6, 1904.

Some writers affirm that dogs *bury* their fangs in flesh, but this is mere rhetoric—*sink* is the word which philology recognizes as the proper one to be used in such connections. That wretched interpretation of Rom. vi, 4, and Col. ii, 12, which affirms that the momentary entrance into and withdrawal from water of a living being is a burial, is an insult to human intelligence, and an offense against the laws of typology and language.

"To dip and to immerse alike signify to bury or submerge some object in a liquid. Submerge implies that the object can not readily be removed if at all."

If dip signifies "to bury or submerge," then dip implies that the object can not readily be removed, if at all. This does not accord with "but dip implies that the object dipped *is at once removed from the liquid.*"

"To plunge is to immerse suddenly and violently" (Yes!) "for which douse and duck are colloquial terms" (?)

Plunge permits the extreme of violence, while that attaching at times to douse and duck is hardly true to its terminology—it is a violence more against

the will of the animal or person than one which injures the body; *e. g.,*

"The boys whom Job had threatened to *dip* were gasping and shivering as if they really had been *ducked* under."—The Classmate, Mar. 17, 1900.

In everything except the act of placing in a fluid with rapid motion plunge is antonymous to douse and duck.

Chapter VII.

CHRISTIAN BAPTISM BY DIPPING IS NOT IMMERSION.

Christian baptism by dipping is not immersion. The proof of this is to be found in the difference in meaning between the words dip and immerse. If the act described by *dip* is the same as that described by *immerse,* then dipping *is* immersing; but if the act is not the same, then logically and truly dipping *is not* immersing. The proof is simple.

Merge, Emerge, Submerge, and Immerse.

In English we have a small family of words of Latin parentage which retain in their modern setting the ancient family traits, and it is for this reason that we now treat the four words given above. None of these carry the sense of definite, invariable mode nor of limited time, except in very rare instances.

As in Latin by mergo, so also in English we express the most permanent environment and incorporation of things by merge. Latin mergo was used

of persons and things which in any manner had come into a fluid or other environment, and remained therein for some time or permanently, whether recoverable or not, and with no limit as to the amount of influence exerted thereupon; hence English merge is used to express the most permanent states of existence and influence.

Growing out of the fact that when a soluble thing was merged it mingled with the merging element, mergo came to mean *to mingle, to assimilate,* so that we now find merge carrying the double meaning, *to sink into* and *to mingle with.*

1

"I traced the formation upwards along the edges of the upturned strata, from where the great conglomerate leans against the granite, till where it *merges* into the ichthyolitic flagstones."—Miller, Footprints of the Creator, p. 29.

2

"I was told at one time the McCreadys formed a distinct clan, but since then they have *merged* themselves in the other clans."—Rev. Wm. McCready in a dinner-table talk, Oct. 22, 1898.

3

"Finally the impassioned rhetoric of the preacher was *merged* into the finished periods of the author, and in the latest books of the Canon, prophecy takes the form of literature."—Farrar, The Minor Prophets, ch. ii, p. 16.

SUBMERGE.

"Submerge, I. transitive. To place or plunge under water; cover with water; inundate, hence to drown; overwhelm. II, intransitive. To be plunged, or to lie under water; be hidden and buried as if immersed in water; be lost to sight."—The Standard Dictionary.

"The peculiarity of the Derwentwater floating island is that it is not always visible; indeed, is generally *submerged*, and rises to the surface only at irregular, and sometimes very long, intervals. For years nothing will be seen of it, and then a stretch of verdure will appear from 30 to 300 feet long, and after remaining at the surface for a few weeks will *sink* again."—Family Herald (Montreal) April 11, 1900.

"A stretch of country from nearly twenty miles north, to a point fifty miles south of Memphis, was *submerged* to a depth of from four to ten feet."—Christian Herald, N. Y. Mar. 31, 1897.

IMMERSE.

To wholly cover a person or thing with a fluid or with earth, permitting the same to remain for some time or permanently in that condition, with or without regard to the amount of influence exerted thereupon.

"When *part* of an object is said to be immersed, the word is applied to that part alone, and the rest of the object is expressly excepted from its application." Conant, Baptizein, sec. iii, p. 88.

1

"What is the Edison cell? It is a steel case, 11½ by 5 by 2 inches, holding a solution of potash, in which are *immersed* steel plates containing oxide of iron and oxide of nickel."—Harper's Weekly, Dec., 1901, p. 1302.

2

"He makes us see the boiling pitch of Malebolge, the bubbles that arise in the slime of the Styx from the sobs of the sullen who lie *immersed* in the black mire."—Methodist Review, Mar.-April, 1901, p. 233.

3

"These on the warm and genial earth, that hides
The smoking manure, and o'erspreads it all,
He places lightly, and as time subdues
The rage of fermentation, *plunges* deep
In the soft medium, till they stand *immersed*."
—Cowper, The Task, Garden, p. 158.

4

"The clattering dairy-maid *immersed* in steam
Singing and scrubbing midst her milk and cream."
—Bloomfield, The Farmer's Boy.

5

"When we pass from the Gospels to the earliest period of the Church's life we are again *immersed* in critical difficulties."—Jas. Denney, D. D., Death of Christ, p. 75.

THE PREFIX "IM."

Before we pass from this topic it is well to notice that the prefix "im" exerts but a small influ-

ence on the word merse, for as a rule when that prefix is found attached to a word the preposition is also found accompanying it in the sentence; *e. g.*, "*In*hersed *in* the arms." First part King Henry VI, Act IV, Scene 7.) "Thus these two *im*paradised *in* one another's arms." (Paradise Lost, Book IV, 506.) "*Im*meshed *in* his own snare." (Rawlinson's Life and Times of Isaac and Jacob, page 86.) "*Im*mersed *in* ordure." (Dante.)

The letter "e" prefixed to *merge* changes the meaning of the word, and is therefore indispensable.

As before stated, modalists have since 1861 been habitually using the word immerse—which when properly employed conveys (as the examples from secular literature prove) the idea of intusposition for hours, days, months, and even years—in the same sense as the word dip, a word properly used only of momentary actions. The proof that they use it in this sense is threefold: first, they use it of their mode of baptism, which is a dipping; second, in their definitions alongside of and as being synonymous with the word dip; third, to translate the Latin word tingo. (See Conant's Baptizein, p. 116, examples 204, 206.)

Dip, like bapto and tingo, is a round-trip word; it takes into and brings back out of, while

merge, submerge, and immerse only carry into, and emerge carries only out of. Dip will not permit of delay, while immerse demands delay. Dip insists upon keeping near the surface, while immerse, submerge, and merge will gladly go to the bottom of the sea.

Dipping in water under ordinary conditions is not fatal to life, while immersion is. Conant, a representative Baptist, admits this in the translations subjoined:

1

"Continually pressing down and *immersing* him while swimming, as if in sport, they did not desist till they had entirely suffocated him.

2

"And there according to command, being *immersed* by the Gauls in a swimming-bath, he dies."

3

"And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, *immersing* so that he should not be able to come up again."

4

"Desiring to swim through, they were *immersed* by their full armor."

5

"And the dolphin, angry at such a falsehood, *immersing* killed him."—Baptizein, pp. 8, 9, 13, 20, 24.

CONANT'S PLEA FOR THE USE OF IMMERSE.

"Among the several words, all agreeing in the essential idea of *total submergence,* by which *baptizein* may be expressed in English, the word *immerse* has been selected for use in this Revision, as most nearly resembling the original word in the extent of its application."—Baptizein, sec. 9, p. 162.

If the above statement had been written of the univocal immerse of secular literature, then we should readily grant and even insist upon its resemblance to baptidso.

"It is a common secular word used in the daily affairs of life to express the most familiar acts and conditions. It is not an ecclesiastical term."

It can never be an ecclesiastical term, for when properly used it describes a non-religious, secular act.

"It describes to every English mind, the same clearly marked, corporeal act as is expressed by the Greek word."

Only to every English mind that has not been befogged by its peculiar use as a synonym of dip. The corporeal act of drowning often expressed by the Greek word baptidso in the classics, and also by the Latin parent word, is, although intimated, but rarely expressed in English by immerse. That Conant himself was under an illusion as to the mean-

ing of immerse is clearly proved from his advocacy of its use in the stead of baptize. The word he made the plea for is spelt IMMERSE, but it is really DIP in disguise.

If to modalists was granted the privilege of substituting in our English Bible the word *immerse* for the word *baptize,* with the understanding that a proper definition of the former in accord with Latin and English *secular* usage should be placed in the margin they would lapse into silence.

"It is the same potentially in English as BAPTIZIEN in Greek."

Only when you keep it differentiated from DIP, and permit the association with it of the idea of drowning:

> " And *immersed*
> Deep in the flood, found, when he sought it not
> The death he had deserved, and died alone."

This plea is from an author whose sole object in publishing his book was to make the world understand the *classic* meaning of baptidso, and to lead effusionists to accept of his conclusion, that baptidso was used by the Seventy and the writers of the New Testament, in none other than that classic secular sense. How shall we account for the fact that he who looked with such deep scrutiny into the secular

meanings of *baptidso* did not see that he was not using *immerse* according to its meaning "in the daily affairs of life" when he employed it in the sense of *dip?* What reason could he give to himself for laying aside the word dip, the simple Saxon honesty of which would not permit it to equivocate, nor to do other than tell the truth?

Immerse has been an equivocal term since the day when a Latin writer first used it of a baptism performed by dipping. Granting that for which Conant contends (Baptizein, pp. 161, 162), namely, that the word *baptize* has been misused, we must also admit the misuse of *immerse*.

We shall hereafter notice how that Tertullian and others used both tingo and rarely mergo of the Christian water rite—tingo, when the mode dipping and the spiritual influences associated with water baptism were uppermost in his mind; mergo when the classic meaning of baptidso was most prominently in view.

If the early Church Fathers had given to baptidso an exhaustive study, or even formulated a scientific typology, then mergo would never have been used by Christians as a synonym of baptidso, as found in the Septuagint and the New Testament.

If at that time tingo and mergo had become

synonymous in secular Latin literature, there would have been nothing unusual in the use of mergo of Christian baptism when administered by dipping; but inasmuch as no change of this kind occurred in their *secular* use, it should have caused earnest inquiry on the part of modern readers and writers as to the reason for so startling an *ecclesiastical* use.

Listen! it is Elder Wilkes who is speaking:

"Neither is it necessary to determine, in order to feel sure that we have . . . an immersion whether that which is immersed *comes up* or not. It is immersed . . . whether it rises or not."—Louisville Debate, Wilkes' Tenth Reply, p. 575.

The naked fact of sinking under water—with its natural concomitants—exhausts the meaning of immerse, and whatever besides this idea is necessary to express the ordinance of baptism, is not and can not be expressed by the word immerse.

The act described by the word dip is not the same as that conveyed by immerse. For this reason Christian baptism by dipping is not immersion. Immersion is not a religious, but a secular act.

Chapter VIII.

MERGO AND TINGO IN LATIN LITERATURE.

MERGO.

"Mergo, mersi, mersum, mergere. 1. A. To plunge or immerse in water, etc. B. With Personal pronoun of Passive in reflexive force: To plunge one's self, to plunge, etc. 2. To overwhelm by or in, to sink or plunge beneath the waters, etc; to swallow up, submerge, engulf, etc.

II. Metonymy. A. 1. To plunge or thrust. 2. Pass. in reflexive force: a. Of rivers etc.; to plunge; i. e. run, empty itself, fall: b. Of constellations: To plunge, i. e. fall, set, sink: B. To push or thrust: C. To hide, conceal, bury, etc.

III. Figuratively: A. 1. To plunge or immerse in. 2. With personal pronoun or Passive in reflexive force: To plunge one's self, to plunge into some career, etc. B. Of fortune, circumstances, sleep, etc. To overwhelm, engulf, sink, submerge, swallow up, etc.

—White, Latin–English Dictionary.

The word dip is purposely omitted from Dr. White's definition, for the reason that an exceedingly small percentage of examples of the use of a

word in an unusual sense do not make a rule; and we are not now dealing with exceptions.

Virgil's Æneid.

1

"Has Pallas been able to burn the fleet of the Greeks, and to drown *submergere* them in the sea for the fault of one?"—Bk. I, line 40.

6

"If it is worthy to believe, the envious Triton drowned *immerserat* the man caught among the rocks, in the foaming wave."—Bk. VI, 174.

"Triton had taken the hero by surprise among the rocks, and plunged him in a foaming wave; i. e., had drowned him amid the foaming waters."—Anthon's Virgil, Notes, p. 549.

7

"Ye Gods to whom is the empire of souls, . . . let it be lawful for me to speak and be heard; allow me by your authority to lay open things merged *mersas* in the deep earth and darkness."—Bk. VI, 267.

10

"Immediately voices are heard, and a great wailing, and the souls of infants weeping in the first entrance, whom, deprived of sweet life, and snatched from the breast, black time bore away, and sunk *mersit* in bitter death."—Bk. VI, 429.

OVID'S METAMORPHOSES.

16

In describing the deluge he says:

"If any house remained and not thrown down was able to withstand so great a ruin, yet a wave more loftily covers the top of this . . . One man sails above the crops, or the top of a mersed *mersae* villa."
—Bk. I, 296.

18

Of Acteon's dogs it is written:

"They stand round on every side; and their noses sunk *mersis* in his body, they tear asunder their master under the form of an imaginary stag."—Bk. III, 249.

20

It is when describing men recently transformed into fishes that he says:

"They leap on every side and besprinkle the ship with plenteous spray, and they emerge *emergunt* again, and return under the wave again."—Bk. III, 683.

THE NEW TESTAMENT.

LATIN VERSION.

30

"And beginning to sink down (or drown) *demergi* he cried out, saying, Lord save me."

31

"And he should be drowned *demergatur* in the depth of the sea."—Matt. xiv. 30; xviii. 6.

32

"And filled both the boats so that they began to sink *mergo*."—Lk. v, 7.

33

"Such as drown *mergunt* men in destruction and perdition."—1 Tim. vi, 9.

34

"Fluvius in Euphratem mergitur." Pliny.

The river is *mersed* into the Euphrates.

"The influence of water intusposed in water is the most complete incorporation and assimilation; the larger body controlling and absorbing the lesser."—J. W. Dale, D. D., Classic Baptism, p. 218.

Together we have traced the English word immerse far back to its Latin source, and have found that both in its Latin and English dress or form it has been used of a class of actions, any one of which, because of its nature, could not become a religious ordinance of Christianity.

We have found mergo to be unquestionably a synonym of the English words drown, plunge, and sink, and a real antonym of the words dip, douse, and duck. We have seen it used in the sense of placing and forcing persons into water, deep earth, and the lower world, without regard to the manner, the length of time spent therein, or the amount of

influence exerted upon them. Those characteristics —violence, depth, long time, and the intention not to withdraw immediately—which we have seen are *not* included within the scope of bapto and dip, are most prominent in the instances given above. In quotations 1, 2, 4, 6, 8, 9, 10, 14 (see Appendix for missing numbers) violence is the predominating feature. Depth inheres in 2, 3, 7. As to the time of the immersion of the men and ships in 1, 2, 3, 6, 14 there is no stated limit, and the same is true of the souls of infants, Paris, Pallas and the submerged rock, 10, 11, 15, 5. Excepting numbers 18, 19, 25, 30, there is not a suggestion of withdrawal from the mersing element or from the mersed condition.

I have placed before you every instance of the use of mergo found in Virgil's Æneid, and every instance contained in the two editions of Ovid in my possession, with one—No. 26—not located, from Dale's Classic Baptism, but have failed to find that word used in the sense of dip.

By the word *immerse*—example No. 4 from the Æneid—is meant not the immerse of modalist and modern ecclesiastical literature, but the *immerse* of English and Latin secular use—immerse equal to drown, "*drown* me in the vast sea."

TINGO.

Virgil's Æneid.

1

"Atlas has taught: he sings the wandering moon and labors of the sun . . . why winter suns should hasten to dip *tingere* themselves in the ocean."—Bk. I, 745.

2

"And now he stalks through the middle of the sea, nor yet the wave hath wet *tinxit* his lofty sides."—Bk. III, 665.

3

"Camilla bore her way through the swelling wave, nor did she dip *tingeret* her swift feet in the sea."—Bk. VII, 811.

4

"Others receive and return blasts from the windy bellows; others dip *tingunt* the metal hissing in the trough."—Bk. VIII, 450.

5

"Immediately they would enter on battles, and attempt the contest, unless now the rosy sun should dip *tingat* his wearied horses in the Iberian sea, and restore night by withdrawing day."—Bk. XI, 914.

6

"The sword which the fire-powerful god himself had made for Daunus his parent, and dipped *tinxerat* glowing hot in the Stygian wave."—Bk. XII, 91.

7

"And his neck being pressed with his foot, he wrenches the blade from his right hand, and dips *tingit* it shining in his deep throat."—Bk. XII, 358.

OVID'S METAMORPHOSES.

8

"When first the cold Triones (the seven stars) grew warm with the sunbeams, and tried in vain to dip *tingi* themselves in the forbidden ocean."—Bk. II, 174.

The event just described occurred when Phaeton drove the chariot of the sun in the stead of his father, and got out of the right course. Ovid conceived of the stars as wishing to take a dip in order to cool themselves.

9

"And first I dip *tinxi* the soles of my feet."—Bk. V, 595.

10

"And dips *tingit* the split torches in a black ditch of blood; and lights the dipped *intinctas* torches at the double altars."—Bk. VII, 259, 260.

11

"The very blood hisses as sometimes does a glowing metal plate dipped *tincta* in a cold-water tank."—Bk. IX, 170.

Tingo and Intingo in the New Testament—Latin Version.

12

"He that dippeth *intingens* his hand with me in the dish."—Matt. xxvi, 23.

13

"He who dippeth *intingens* with me in the dish."—Mark xiv, 20.

14

"That he may dip *intingat* the tip of his finger in water."—Luke xvi, 24.

15

"He it is for whom I shall dip *intingens* the sop, and give it him. So when he had dipped *intingens* the sop he taketh and giveth it to Judas."—John xiii, 26.

16

"And he is arrayed in a garment dipped *tinctum* in blood."—Rev. xix, 13.

Quotations 1 and 5 differ from the others, and while many persons would condemn the use of *dip* for similar transactions, since the words *plunge* and *sink* answer the purpose so much better, yet there are a few English writers who, as Virgil has done, make use of a word which describes momentary actions, instead of one which has no time limit. The reason for this difference in usage is to be found in

the point of view. It is certain that Virgil thought of Phoebus (the sun) and his horses as entering the sea at terrific speed, and as hastily leaving it for the stable of his horses and his own palace. Phoebus in his address to Phaeton said:

"The last part of the way is sloping, and needs sure guidance. Then also Tethys herself, who receives me in her subject waves, is wont to fear, lest I may be borne headlong."—Ovid, Metam., II, 67–69. Consult, Metam., II, 1–140, and Virgil's Æneid, XII, 113–115.

This usage can be seen in our language when the writer conceives of the sun as not remaining in the ocean or in that into which he is said to dip. Thus Olive Schreiner, in her Story of an African Farm (pp. 18, 31) says:

"He hoped when the first rays touched the hills, till the sun *dipped* behind them and was gone." "The sun had now *dipped* below the hills."

As the best English usage is represented by *sink* and *plunge,* so also we find Latin represented by *mergo*, and Greek by δύω, δύνω duo, duno,[1] καταδύω, kataduo, ἐπιδύω, epiduo, and βαπτίζω, baptidso.

"Slow *sinks*, more lovely ere his race be run
Along Morea's hills the setting sun."—Byron, The Corsair, canto III, 1.

[1] "δύω, δύνω—A. Causal Tenses, to make to sink, sink, plunge in. B. Noncausal, to get or go into. 4. Often used of the sun and stars, to sink into, to set."—Liddell and Scott, Greek-English Lexicon.

"There we stayed and watched the sun take his nightly *plunge* into the sea of mountains, now dimly visible."—Connor, The Sky Pilot, p. 50.

"And Jacob came to a certain place and slept there, for the sun had gone down ἔδω."—Gen. xxviii, 11. "And at even when the sun did set ἔδυ."—Mk. i, 32; Gen. xv, 12, 17; Ex. xvii, 12; xxii, 26; Lev. xxii, 7; Deut. xvi, 6; xxiii, 11; Homer's Iliad, ii, 413; Odys., vii, 289; xiii, 29–35; xv, 185, 296; Josephus, Antiq. vii, 1, 3; xiii; viii, 2; Plutarch's Coriolanus, ch. xxvi.

Καταδύω, Iliad, i, 475, 592, 605; Ἐπιδύω, Eph. iv, 26. Βαπτίζω, Argonautic Expedition, 512; Sibylline Oracles, Bk. v, 612.

Chapter IX.

MERGO AND TINGO IN PATRISTIC LITERATURE.

In approaching the writings of the early Latin Christians we find that *mergo* has not the prominence and is not used preferably to *tingo;* hence modern Anglo-Saxon modalists can not claim to have found in early Christian literature a precedent for their own exclusive use of *immerse.* The most they can claim is, that the early Latin Christians used both tingo and mergo of the water rite, giving the preference to the former. In addition to this fact, there is nothing indicating a thought on the part of those early writers, to the effect that mergo was the exact equivalent of New Testament baptidso. The quite common use of *tingo* by Tertullian is at least his denial that he deemed *mergo* to be an equivalent of Biblical *baptidso.*

Note carefully the words of Professor Henry C. Sheldon:

"Finally the selection of words to denote the rite, on the part of Tertullian and others, is highly significant. Had the earliest Fathers who wrote in the

Latin language believed that immersion was an accurate and complete expression for Christian baptism, it would seem that there should have been no hesitation on their part to choose this as the standard term for the rite. Being accustomed to the verbs *mergo* and *immergo* in their mother tongue, they ought to have fixed at once upon immersio as being a word whose import their readers would perfectly comprehend. But what did they do? Tertullian, the oldest Christian writer of any note to use the Latin language, as a rule simply transfers the Greek word to his pages, and for baptism writes baptismus (occasionally baptisma). In his brief treatise on baptism[1] he uses this word no less than fifty times. To be sure, the corresponding verb is with him *tinguo*[2] rather than baptizo; still he makes use of the latter, and quite as often we should judge, as the verb mergo[3] which is an exceptional term in his references to this sacrament.

Cyprian the next Latin writer who refers to the subject at any length, borrows, as a rule, both the Greek noun and verb, and writes baptismus and baptizo. The voice of Christian antiquity is therefore clearly against the use of the word 'immersion' as an exact and adequate substitute for the word baptism." —Hist. of the Christian Church, vol. I, ch. v, pp. 288-9.

Dr. Conant (Baptizein, pp. 117, 118) has quoted five instances of the use of mergo from Ambrose, bishop of Milan, born about A. D. 340; but is it not

1 De Baptismo, a treatise containing twenty short chapters.
2 Occurring in the tract De Baptismo, about fifty times.
3 In De Baptismo, mergo occurs only three times, see chaps. vii, viii, and xii.

the better way to collate ALL those passages in an author's works bearing on the subject under scrutiny, and contrast the frequency in the use of some words with the infrequency of others, and draw the necessary conclusion which such contrast suggests?

I have at hand only two works of Ambrose—De Mysteriis and De Poenitentia. In the first named baptisma is found 8 times, baptizo 7, mergo 7, and tingo 1. In the second baptisma is found 20 times, baptizo 8, and mergo in not one instance. What is the inference?

Again, Conant (Baptizein, p. 116, ex. 204) quotes from Tertullian as follows:

"At ignoratis quod quicunque in Christum Jesum *tincti* sumus, in mortem ejus *tincti* sumus?"

"Know ye not that so many of us were immersed into Jesus Christ, were immersed into his death?"

Over against this we place the words of Cyril of Jerusalem (Catechesis Mystag., II, 6):

"At ignoratis quod quicunque *baptizati* sumus in Christum Jesum, in mortem ejus *baptizati* sumus?"

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"

The translation of Ambrose agrees with that of Cyril (see De Poen., Bk. II, ch. ii, 9); what is the inference?

The inference deduced by modalists from the occasional use of mergo is, that the early Christian writers were in this use philologically exact, but I am sure that those who have made this inference have never with thoughtful scrutiny asked themselves as to the meanings of tingo and mergo. If this inference (as to the philological correctness in the use of mergo) is a true one, then it is obligatory upon them to show that mergo underwent a change of meaning in the early Christian centuries, and at that time became a synonym of tingo. Again, could they show that mergo took on an additional meaning, retaining its original sense, even then all that could be deduced therefrom is, that it was used by the Latin Christians in an equivocal sense, of which the equivocal use in English religious literature would be an imitation.

That mergo underwent a change of meaning or took on an additional one can not be substantiated, since we find those who use this word of the Christian rite also using it in a purely secular, classic sense; *e. g.*,

"Come, plunge *demerge* your knife into the babe, enemy of none."

"That repentance, O sinner like myself, do you so hasten to, so embrace as a shipwrecked man the

protection of a plank. This, repentance, will draw you forth when sunk *mersum* in the waves of sin."

"So too he is sunk *mergitur* in fornication."—Tertullian, Apology, ch. viii; On Repentance, ch. iv; On Idolatry, ch. i.

INFLUENCES BROUGHT TO BEAR UPON THE EARLY CHURCH FATHERS.

To understand many of the references to baptism in the early Christian writings, it is necessary for us to consider the influences brought to bear upon them, and to notice how those influences affected their language and practice.

1. The transference of the Greek noun and verb, baptisma and baptizo, to their Latin pages is clearly traceable to the influence of the Greek New Testament.

2. The influence of heathenism is seen in the studied elaboration of the simple New Testament rites. We have an example of this in the words of Tertullian:

"Hereupon we are thrice immersed *mergitamur*, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week."—De Corona, ch. iii.

Read the words of Richard Watson, and do not fail to notice how Tertullian, by his use of mergo in the sense of dip, "laid the foundation for that corruption" of our English, so plainly discernible in the non-classic sense attaching to immerse when found in religious literature:

"We grant that the practice of immersion is ancient, and so are many other superstitious appendages to baptism, which were adopted under the notion of making the rite more emblematical and impressive. We not only trace immersion to the second century, but immersion three times, anointing with oil, signing with the sign of the cross, imposition of hands, exorcism, eating milk and honey, putting on of white garments, all connected with baptism, and first mentioned by Tertullian; the invention of men like himself, who with much genius and eloquence had little judgment, and were superstitious to a degree worthy of the darkest ages which followed. It was this authority for immersion which led Wall, and other writers on the side of infant baptism, to surrender the point to the Antipædobaptists, and to conclude that immersion was the Apostolic practice." . . . "Immersion, with all its appendages, dipping three times, nakedness, unction, the eating of milk and honey, exorcism, etc., bear manifest marks of that disposition to *improve* upon God's ordinances, for which even the close of the second century was remarkable, and which laid the foundation of that general corruption which so speedily followed."—Theological Institutes, vol. II, pt. 4, pp. 648–650.

3. The desire for fullness of symbolism, so plainly to be seen in the early Church, is a reflection of Judaism. We find it in the New Testament in Peter's request, "Lord, not my feet only, but also the hands and the head." (John xiii, 9)[1] We see it in the preference for dipping, as against sprinkling and pouring, for the reason that dipping seemed to them to approach nearer to a washing of the person, such as was required by the Law, and to be a fuller form of the rite.

This thought is sometimes found in modern writings, and it is very significant that it is in the works of those who practice dipping.

Jewett wrote that

"If the Christian felt his *entire* depravity, his utter defilement from the sole of the foot to the crown of the head, and desired to be 'thoroughly washed' from his iniquity, he might crave the entire immersion of the person in the waters of baptism, as symbolical of the universal cleansing, which he sought by the influences of the Holy Ghost."

"There is, on the other hand, a presumed cleansing of personal defilement naturally associated in thought with immersion of the body."—Wilkinson, The Baptist Principle, p. 111; new ed. p. 141.

There is nothing which would lead us to think that the large number of those who had come into

[1] Compare this with the priestly consecration rite, Lev. viii, 23.

the practice of dipping at the opening of the second century had been led thereto by merely personal preference. History and observation combine to teach us that ritualists in all ages are aggressive in propagating their views and in insisting that others adopt their practices:

"As many as desire to make a fair show in the flesh, they CONSTRAIN you to be circumcised."—Gal. vi, 12.

Whatever that something is which makes men love ritualism so passionately, and urges them forward with such tireless zeal in its propagation, it certainly operated no less strongly in the early Christian centuries than now. Baptism by dipping is not the result of an evolution within the Church itself, but a practice which it adopted because of the influence brought steadily to bear upon it by that usage of the Pharisees and Essenes which culminated in the great Hemerobaptist movement of the latter part of the first century.

It has been said that

"The Church began with sprinkling and pouring; and then lapsed for a time into the gross ritualism of dipping."

4. The only way to account for the use of mergo by Latin Christians, is to suppose that they were in so doing influenced by their knowledge of the *classic*

synonymity of mergo and baptidso. This usage was certainly not based on any law of philology, and did not commend itself to them as being what we term scientifically accurate, but merely permissible, since it gave to them a larger baptismal vocabulary.

At first sight the wonder is that they, knowing the similarity in meaning of classic baptidso and mergo, did not use mergo of the Christian rite much oftener, and I am constrained to believe that there must have been other facts, mighty to them, the might of which held them back from following the ever recurring impulse to use their own Latin word to translate the Greek term of which it was, in classic environment, so genuine a synonym. It is inferred that the reason for the use of baptidso by the Seventy and New Testament writers was as dark to them as it has been, and even now is, to the Christian world.

We are now prepared for the conclusion that the influence of the Greek language is seen by us in the desire on the part of Latin writers to use the word mergo as a synonym of baptidso when the latter was used of a religious water rite. I say "when the latter was used of a religious water rite," for it was then only that baptidso and mergo were *not* naturally synonymous.

It would not be a difficult task to trace in the writings of educated men the influence which a knowledge of the meanings of words belonging to other languages has upon their use of the words of their own mother tongue. Said Milton:

"And though not mortal, yet a cold shudd'ring dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder."—Comus.

One less influenced by the Latin would have written, *wets* me all o'er; but he, knowing *dip* to be a synonym of *tingo,* used the former in a sense sometimes conveyed by the latter (see under Tingo, ex. 2). The use of *dip* in the sense of *stain* by English writers (see under Dip, ex. 13) is accounted for only as we admit the influence of words in other languages upon our own.

Dippers have attached great blame to the translators of the Authorized Version of our English Bible for adopting the word baptidso into that version instead of translating it, and Professor Jewett went so far as to say:

"Had not King James, under the advice of the bishops, virtually ordered the translators not to translate the words relating to baptism, I believe it morally certain that that learned and pious assembly, acting even under the inferior light which they enjoyed, would have rendered the word, in every instance, in

accordance with the views maintained in this discourse." —Mode and Subjects of Baptism, p. 61.

A proof of the Greek scholarship of the translators is found in that they did *not* render the word in every instance—in fact in no instance—in accord with the views of Professor Jewett.

The Latin Fathers, dippers as many of them were, did not, as a rule, attempt to translate the word, but transferred it to their pages, and the translators of the Authorized Version followed their example; hence if the one body of Christians "acted under an inferior light" as to the meaning of Greek words, so also must the other. But there is nothing surprising in the fact that those who imitate the Latin Christian writers in the exceptional and seeming translation of New Testament baptidso by Latin mergo should find fault with those who did not do this; in other words, that those who, without knowing why, followed an exceptional usage should raise objections to the action of those who—recognizing the difference in meaning between secular and religious baptidso—refrained from translating the latter by a verbal equivalent of the former.

Tingo and dip are synonymous terms; therefore if an American scholar, for philological reasons, rejects dip as a translating word for baptidso, how

could a Latin scholar do otherwise than reject tingo? This is what was done: Tertullian experimented with tingo as a translating word, but his effort "did not succeed with himself."

Listen to Conant:

"It was therefore the earliest usage, in translations into the Latin language, to express the literal meaning of this word. But the Greek name of the rite itself, and at a later period the Greek verb also, were retained in the current Latin versions; an example of the practice of the Romish Church to express sacred things by what was superstitiously regarded as their sacred appellations, such as *azuma*, *pascha*, and the like."—Baptizein, sec. VII, pp. 142–4.

If the literal meaning of baptidso is in Latin tinguo, as Conant avers, then why is not the literal meaning of baptidso in English dip? And why did Conant translate the word which conveyed that so-called literal meaning *immerse,* rather than *dip?* (See his translation of Rom. vi, 3.)

Where Dr. Conant thought he found a superstitious practice of the Romish Church, others can find only the DESIRE TO MAKE THE USAGE OF THE VERB CONFORM TO THAT OF THE NOUN.

If alongside of the long continued custom of transferring the Greek *noun* to the Latin page we

place the fact of FAILURE TO MAKE EITHER OF THE VERBS MERGO AND TINGO REPRESENT BIBLICAL BAPTIDSO, we shall then see the philological reason for the practice.

(The reader is referred to Dr. Dale for his views on tingo as used in the writings of the early Latin Fathers, "Christic and Patristic Baptism,"—pp. 569-571.)

Chapter X.

THE CLASSIC, SECULAR MEANINGS OF BAPTIDSO.

Βαπτίζω, baptidso, I. t. To put anything, in any manner, into or under water or other penetrable substance, so as entirely to immerse or submerge it. To cause to descend below the surface, allowing or compelling the sunken object to remain covered for a long time or permanently; to immerse as opposed to dip. To sink into water and plunge to extreme depths with no view to recovery, and for greatest influence, as to sink a ship, to drown a man.

In secondary and figurative use, to intoxicate and stupefy with drugs. To thrust swords and instruments deep into the human body. To injure and totally ruin by means of any agent or instrument.

II. i. To descend by force of gravity into water; to be overwhelmed and drowned therein. To be sunk or merged in the human body; stupefied by drugs and under the influence of intoxicants. To be under the potent spell of physical and mental influences or states; of land, to be flooded with water.

I have not defined baptidso to mean "to dip in or under water," as Liddell and Scott and also Conant have done. The one illustrative sentence given by the former in their lexicon was from the works of Plutarch, born A. D. 50; that is, *after* the word had been used of the administration of the religious water rite of Christianity, and without doubt was used by Plutarch in a ritual sense of a "magic lustration" as Conant has said (see Baptizein, p. 31, ex. 64).

The ten instances in which Conant translated baptidso by "dip" will be reviewed later on, when the reasons for leaving it out of the definition will fully appear.

Under some of the quotations from Greek authors there are illustrative sentences from English writers, to show by what words they describe the same class of transactions. In some instances where more than one English word is an equivalent of the Greek, there may be more than one illustrative example. This plan is taken in preference to all others, for the reason that in so doing we get the unanimous voice of that great body of writers to whom we look for English usage, and from whose use of words it is useless, as a rule, to appeal. The advantage of this course is, that only such words as

are in general use will be employed in translation—words well understood by every reader.

Rule I.

When a Greek writer wished to express the total covering of a person or thing in a fluid or other body he used the word Baptidso, or one of its synonyms.

"The ground idea expressed by this word is, to put into or under water (or other penetrable substance), so as entirely to immerse or submerge, that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. This ground idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground element) to immerse, immerge, submerge, . . . to plunge, . . . to whelm."—Baptizein, sec. III, p. 87.

IX.

Dion Cassius, in his account of the battle of Actium, wrote as follows:

"And hence they gained advantages each over the other; the one dropping within the lines of the ship's oars, and crushing the oar-blades; and the other from above baptizing *βαπτίζοντες* (sinking) them with stones and engines."—Roman History, Bk. L, ch. 32.

Shakespeare's Canidius speaks in a general way of this battle thus:

"Our fortune on the sea is out of breath
And *sinks* most lamentably."
—Antony and Cleopatra, act III, sc. 8.

X.

"For our vessel having been baptized *βαπτισθέντος* (sunk or gone down) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night."—Life of Josephus, sec. III.

"The balloon fell into the Adriatic, twenty-five miles distant from the Italian coast. The half-burnt car *sank*, but Zambeccari held fast by the ropes of the balloon."—Stories of Inventors and Dis., p. 67.

NOTE.—The truth of Rule I will more fully appear as we note the fact that when a Greek writer used baptidso of a partial covering, he was careful to express in plain terms, the limit up to which the person or thing was baptized, thus narrowing the use of the word to the covered part, *e. g.*:

XI.

"They marched through with difficulty, the infantry being baptized up to the breasts *ἕως τῶν μαστῶν βαπτιζόμενοι*."—Polybius, History, bk. III, 72, 4.

XII.

"And even if the harpoon falls into the sea, it is not lost; for it is compacted of both oak and pine, so that when *the oaken part is baptized βαπτιζομένου* (sunk) by the weight, the rest is buoyed up, and is easily recovered."—Ibid, History, bk. XXXIV, 3, 7.

RULE II.

WHEN A GREEK WRITER WISHED TO EXPRESS THE INTUSPOSITION OF A PERSON OR THING IN A FLUID OR OTHER BODY, IRRESPECTIVE OF THE MANNER IN WHICH IT WAS DONE, HE USED BAPTIDSO OR ONE OF ITS SYNONYMS.

"The object immersed or submerged is represented as being plunged, or as sinking down, into the ingulfing fluid or other substance; or the immersing element overflows and thus ingulfs the object."—Baptizein, sec. III, p. 88.

XIII.

"And many struggling against the opposing swell towards the open sea . . . the billow rising high above baptized ἐβάπτιζεν (drowned or sunk).—Josephus, Wars of the Jews, Bk. III, ch. ix, 3.

XIV.

Written of a body of cavalry, sent by Molon to attack Xenotas whose position was protected by the Tigris river and by marshes and pools: "Who coming into near proximity with the forces of Xenotas, through ignorance of the localities, required no enemy, but themselves by themselves baptizing (drowning) and sinking down βαπτιζομένοι και καταδύνοντες in the pools, were all useless, and also many of them perished."—Polybius, History, bk. V, ch. 47, 2.

XV.

"But while many of the Egyptians were sailing about him, he cast himself into the sea, and with much difficulty escaped by swimming. And it is said, that when cast away and drowning βαλλόμενος καὶ βαπτιζόμενος having in his possession many papers with which he would not part, he therefore held up the papers above the sea with one hand, and swam with the other; but the small boat was immediately swamped."—Plutarch, Julius Cæsar, xlix.

"Wallace charging the horse, drove the terrified animals into the morasses, where some *sank* at once, and others *plunging*, threw their riders to perish in the swamp. Desperate . . . as his archers fell headlong from the rocks, and his cavalry lay *drowning* before him, Lord Percy called up his infantry."—The Scottish Chiefs, p. 343.

"Seeing the *drowning* man exhausted, and *sinking*, he dashed forward again, diving after him; and happily succeeded in saving his life."—Chambers's Mis., vol. 6, Tale of Norfolk Island, p. 12.

RULE III.

WHEN A GREEK WRITER WISHED TO EXPRESS THE ACT OF PLACING ANYTHING IN A FLUID OR OTHER BODY EASY TO PENETRATE, OR THE CONDITION OF BEING IN A LIQUID, FOR AN INDEFINITE TIME—MINUTES, HOURS, DAYS; FOR A LIMITED TIME—THE TIME BEING STATED, AND PERMANENTLY, HE USED BAPTIDSO.

(a) *For an idefinite time.*

XVI.

"The water solidifies so readily around everything that is baptized *βαπτισθέντι* (sunk) into it, that they draw up salt-crowns when they let down a circle of rushes."—Strabo, Geography, bk. XII, ch. 5, 4.

XVII.

"But when Titan baptized *βαπτίζετο* (sank) himself into the ocean-stream."—Argonautic Expedition, line 512.

"Now Juno . . . bade set
The never wearied sun; unwillingly
He *sank* ἔδυ into the ocean streams."
—Bryant's Translation of Homer's Iliad, p. 174, 301.

(b) *For a limited time, the time being stated.*

XVIII.

"Alexander happening to be there at the stormy season, and accustomed to trust for the most part to fortune, set forward before the swell subsided; and the army marched together the whole day in water, being baptized *βαπτιζομένων* (immersed) up to the waist."—Strabo, Geography, bk. XIV, ch. 3, 9.

"And were under water up to the navel."—Whiston's Josephus, p. 64.

"Zambeccari held fast by the ropes of the balloon, though *immersed* in water to his neck . . . In this situation he floated on the water *for some hours*, the balloon being still inflated."—Timbs, Stories of Inventors and Dis., p. 67.

XIX.

"Spoken with comic extravagance of one whose vessel is wrecked, and he with it is a prey to the ingulfing floods: 'Who now the fourth day is baptized *βαπτίζεται* (submerged) leading the life of a miserable mullet.'"—Eubulus, Fragment of Nausicaa, a Comedy.

XX.

"They say that the Phœnicians who inhabit the so-called Gadira, sailing four days outside the Pillars of Hercules with an east wind, come to certain desert

places full of rushes and sea-weed, which when it is ebb-tide are not baptized *βαπτίζεσθαι* but when it is flood-tide are flooded *κατακλύζεσθαι.*"—Aristotle, Wonderful Reports, 136.

In this quotation *baptidso* is treated as a synonym of *katakludso,* which is defined by Liddell and Scott, "to dash over, flood, deluge, inundate, overflow."

"Near Suez I passed over large surfaces of desert, which were *inundated* on occasion of high tides and easterly winds."—Dawson, Egypt and Syria, p. 67.

"The outer Minot is entirely submerged at high tide."—The Classmate, Oct. 21, 1899.

(c) *Permanently.*

XXI.

"But myriad things shall a dire race bewail
At the end, when the sun sets *δύνοντος* not to rise,
But to remain submerged *βαπτισθείη* in ocean's waves
Because it saw the baneful wickedness
Of many mortals."—M. S. Terry, S. T. D., Sibylline Oracles, Bk. V, 610-614.

XXII.

"And dying they filled the marshes with blood, and the lake with dead bodies; so that until now, many barbaric bows, and helmets, and pieces of iron breastplates, and swords, are found baptized *ἐμβαπτισμένας* in the pools."—Plutarch, Life of Sylla, ch. xxi.

"Fragments of iron breastplates and swords are found *buried* in the mud."—Langhorne's Plutarch's Lives, vol. II, p. 376.

"*Mersed* in the marshes."—J. W. Dale. "*Immersed* in the pools."—T. J. Conant.

Shakespeare's words are a sidelight:

"As rich
As is the ooze and bottom of the sea
With *sunken* wreck and sumless treasuries."
—King Henry V, act I, sc. 2.

XXIII.

"More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, and overwhelming ἐπιβαπτίζοντα do not suffer to rise out of the surge; so also the souls of these are driven about beneath the waves, being overwhelmed βεβαπτισμέναι with wine."—Basil, Discourse XIV, Against Drunkards, sec. 4.

XXIV.

Of the condition of the soul in one of the vicious, it was said:

"She dies therefore as the soul may die; and death to her, while yet baptized βεβαπτισμένη (sunk) in the body, is to be down sunk καταδῦναι in matter, and to be filled therewith."—Plotinus, Ennead I, bk. 8, Good and Evil, sec. 13.

"But the soul that is carnal and *immersed* in sense, like a heavy and dark vapor, with difficulty is kindled and aspires."—Langhorne's Plutarch's Lives, Vol I, p. 88.

RULE IV.

WHEN A GREEK WRITER WISHED TO EXPRESS THE LARGEST INFLUENCE EXERTED BY A LIQUID, THE PERSON OR THING BEING ENVIRONED BY THE SAME, HE USED THE WORD BAPTIDSO.

During the progress of the Wilkes-Ditzler debate at Louisville, Kentucky, Elder Wilkes said:

"Does not my friend know that the Greeks did not include the idea of the *consequences* of being put into water, as staying in the water or being drowned, as part of the primary meaning of the word? *He knows that*, yet he insists that the Greeks used the word *baptizo* to include the idea of drowning. They never did so 'in the world.'"—Seventh Reply, p. 525.

If Elder Wilkes had opened the volume written by the great modalist scholar, he would have read:

"But the Greek word is also used where a living being is put under water for the purpose of drowning, and of course is left to perish in the immersing element."—Conant, Baptizein, p. 89.

Josephus in his works used baptidso fifteen times. Whiston in his translation rendered it "drown" in seven instances, "sink" in three, and the remaining five — "dip," "dipped till drowned," "plunge," "sheathe," "destruction." Five of the instances translated "drown" relate to men, or to ships with

men. One instance is when he likened the city of Jotapata to a ship sinking in a storm.

The intention of a translator is to give the exact sense of the original, hence he is an impartial witness to the meaning of words in the language from which he translates.

While the definition of baptidso by Liddell and Scott is too brief to be of great value to us in this inquiry, yet it is clear that they recognized *drowning* as a meaning of the word in its classic use, for the figurative expression γνοὺς βαπτιζὸμενον τὸ μεῖράκιον is rendered by them thus: "Seeing that he was being *drowned* with questions, or getting into deep water," and again "καταβαπτιστής, οῦ, ὁ, one who drowns, coined by Greg. Naz. I, p. 670 as opposed to βαπτιστής" (one who baptizes.).

When used of drunkenness baptidso expresses and emphasizes a consequence; namely, the extreme ill effects of imbibing intoxicants. The simple act of drinking was expressed in Greek by πίνω, and the first ill effects of drinking intoxicants by ἀκροθώραξ, but the most powerful by βαπτίζω and μεθύω.

It was the quite common association of the consequences of the act of baptizing, with the word Baptidso, that originated its figurative

USE, FOR IN FIGURATIVE USE THOUGHT IS ATTRACTED DIRECTLY AND ONLY TO THE INFLUENCES OR EFFECTS EXERTED BY THE BAPTIZING ELEMENT OR AGENT, WHILE THE MODE OF THE BAPTIZING IS LEFT UNDETERMINED BECAUSE UNIMPORTANT.

How can we logically account for the derivation of baptidso, except as we admit the felt need of a word which would convey the idea of "staying in the water," as well as of sinking into it?

There is no reason for raising a question as to whether baptidso in its very earliest use was used more of an act than of the consequences of that act, for it could have been in use only for a short time ere it came to be used both of the act and its consequences, as the Greek quotations given fully prove.

There is nothing unique in this usage of baptidso, since it may be truthfully said of the words sink, plunge, throw into, cast into, that in their very earliest use they did not include the idea of the consequences of being placed in water; yet writers of the best English do include the idea of consequences or effects within the meaning of each one of them.

GREEK QUOTATIONS ILLUSTRATING RULE IV.

XXV, XXVI.

"And she breathed, as persons breathe after having been baptized *βεβαπτίσθαι* (drowned), and emitted

a low sound from the chest, like the so-called ventriloquists. . . 'And she breathed, as if breathing after having been baptized βεβαπτίσθαι (drowned).'"—Hippocrates on Epidemics, bks. V and VII.

"The water was nearly five feet deep in the house when they were taken out Saturday. They had been almost *immersed* for several hours. Mrs. Crowell apparently a feeble woman, gasped and trembled as though *drowning* when she was carried from the boat."—Kansas City Weekly Star, June 3, 1903.

XXVII.

"And when they ventured to come near the Romans, they became sufferers themselves before they could do any harm to the other, and were drowned ἐβαπτιζόντο they and their ships together. . . And for such as were drowning βαπτισθέντων in the sea, if they lifted their heads above the water they were either killed by darts, or caught by the vessels."—Whiston's Josephus, Wars, bk. III, chap. X, 9, p. 541.

"*Montano*: If that the Turkish fleet
Be not inshelter'd and embay'd, they are *drowned*.
Othello: News, friends; our wars are done, the Turks
are drown'd."—Othello, act II, sc. 1.

XXVIII.

"And others leaping into the sea were drowned ἀπεπνίγοντο or struck by the enemy were drowned ἐβαπτίζοντο."—Dion Cassius, Roman History, bk. L, ch. 35.

The foregoing was written of seamen at the battle of Actium who tried to make their escape from the

burning vessels. Ἀποπνίγω and βαπτίζω are used in the sense, *to suffocate by water, to drown.* For other instances of apopnigo, see Mark v. 13; Luke viii. 33; of pnigo, Gk. Quo. No. LXXVIII.

XXIX.

"The writer explains the ground of the allegory (as he regards it) of Neptune freeing Mars from Vulcan, thus: "Since the mass of iron, drawn red hot from the furnace is baptized with water ὕδατι βαπτίζεται; and the fiery glow, by its own nature quenched with water ὕδατι κατασβεσθὲν ceases."—Homeric Allegories, ch. 9.

In this sentence κατασβεννῦμι and βαπτίζω approach as near to one another as it is possible for them to do. The purpose of each is the same; it is to act together as synonyms; βαπτίζεται conveying the idea of covering with water, including its effect; κατασβεσθὲν conveying the idea of effect alone.

Do not fail to notice that this is unlike bapto (see under Bapto, No. III) to put into and withdraw immediately for the purpose of cooling slightly. Baptidso as here used requires (1) to entirely cover with water in any manner; (2) to keep covered for some time; (3) until thoroughly cooled or quenched.

XXX.

The statement which follows purports to be a conversation between Ulysses and Gryllus, whom

Circe has transformed into a brute, and who prefers to remain a brute. They speak of Agamemnon, whose love for Argyunus was not reciprocated, and who for this reason committed suicide by throwing himself into the lake:

"Then bravely baptizing *βαπτίζων* into lake Copais, that there he might extinguish his love, and be freed from desire."—Plutarch, Life of Gryllus, chap. vii.

There is a similar instance related by the same writer in his life of Theseus. Solon, because his love was rejected by Antippe,

"In despair cast *ῥίψαντος* himself into a certain river and perished."—(chap. xxvi).

"Actually returning home, he *throws himself into* the river, and the body is not found till next day."—Ruskin, Ethics of the Dust, Crystal Rest, p. 145.

In an account of the great plague in London it is stated that

"In these distresses some broke out into the streets, and would run directly down to the river, and if they were not stopped by the watchmen, *plunge* themselves into the water." i. e., to drown themselves. —Chambers's Mis., vol. 5, History of the Plague, p. 16.

"TO THRUST SWORDS AND INSTRUMENTS DEEP INTO THE HUMAN BODY."

XXXI.

Chrysostom when writing of David's clemency toward Saul, when the latter had unwittingly placed

himself in his power (1 Sam. xxiv, 3-7; xxvi, 7-9), said:

"Sawest thou the nets of David stretched, and the prey intercepted therein, and the huntsmen standing, and all exhorting to baptize *βαπτίσαι* the sword into the enemy's breast?"—Select Discourses, XXIX, On Clemency.

XXXII.

"And stretching out the right hand so as to be unseen by none, he baptized *ἐβάπτισε* the whole sword into his own neck."[1]—Josephus, Jewish War, bk. II, ch. XVIII, p. 4.

"William of Walworth, mayor of London. . . *plunged* his short sword in Tyler's throat."—Life of John Wycliffe, p. 188.

"Is this your boasted peace? Not to *sheathe* the sword in its scabbard, but to sheathe it in the bowels of your countrymen."—Pitt, On the American War.

The idea of total covering is here very prominent, hence Whiston rendered it:

"And stretching out his right hand, that his action might be observed by all, he *sheathed* his entire sword into his own bowels."

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[1] Σφάγῃ, sphagay, the spot where the victim is struck, usually the throat.

Chapter XI.

THE THEORY OF DR. CONANT NOT SUSTAINED BY CLASSIC GREEK LITERATURE.

Definition.

"To plunge to extreme depths; to sink with no view to recovery."

We are now face to face with one of the most glaring mistakes made by Dr. Conant when treating of the meaning and use of Baptizein. Listen to his words:

"The word immerse, as well as its synonyms immerge, etc., expresses the full import of the Greek word *BAPTIZEIN*. The idea of *emersion* is not included in the meaning of the Greek word. It means simply to put into or under water (or other substance), without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out. This is determined, not by the word itself but by the nature of the case, and by the design of the act in each particular case. But the Greek word is also used where a living being is put under water for the purpose of drowning, and of

course is left to perish in the immersing element. All this is evident from the following examples."—Meaning and Use of Baptizein, sec. III, pp. 88, 89.

In all this inquiry, when it has been necessary to quote the words of representative modalists, the intermixture of truth with error has made quotation exceedingly difficult. In not a few instances it has been found necessary to make two separate citations of one statement. We are now confronted with one of these mixed utterances.

BAPTIDSO.

That baptidso does not determine whether the object sinks to the bottom or floats in the liquid can not be doubted; nor does it determine that the object is immediately taken out. Baptidso does exactly the opposite—"the word itself" determines that the object is NOT immediately taken out.

Conant ought to have seen that if "emersion is not included in the meaning of the word," as a matter of course *immediate emersion* is excluded. Farther than this, he might have seen that the word *dip* and the act of *dipping* both require absolutely immediate emersion, and therefore dip and baptidso are not alike in meaning, and that classical baptizing and Biblical baptizing are not the same.

The "nature of the case and the design of the act" have *before* the writing of the sentence operated in causing the selection of the word baptidso and the rejection of bapto; hence *after* the sentence is written "the nature of the case" can have no determining power whatever.

Immerse.

Conant's misapprehension originated in the word *immerse,* which being equivocal, that is, having the powers of two words, carries either the meaning of the one or the other "as the nature of the case and the design of the act" require. Let us take time to illustrate this. Subjoined are two sentences containing *immerse:*

"He was accustomed to have his dessert placed on a sideboard near a wall and left all night, the legs of the sideboard being *immersed* in water; notwithstanding this precaution, the sideboard in the morning was covered with ants, and the sweets were plundered." —Chambers's Mis., Vol. 4, Anecdotes of Ants, p. 18.

"And was *immersed* by John in the Jordan."—Benj. Wilson, Emphatic Diaglott, Mark i, 9.

The word is equivocal, hence "the nature of the case and the design of the act" must determine the meaning in each case. The meaning to dip *must* be given to the word in the second example, while the

sense to dip *must not* be given to it in the first. Give to the first example the meaning to dip, and to the second the meaning "to wholly cover a person with water, permitting the same to remain for a long time or permanently in that condition, with or without regard to the amount of influence exerted thereupon," and you have exactly that which the writers *did not* intend.

Let us ask, Why does an equivocal word at any time deceive us? It deceives us because we when reading are left to decide as to its meaning, and our failure to give it one consistent sense in all its uses misleads us. If we were not misled we should detect the author's and the word's fallacy or equivocation.

If Conant had seen that it was only when differentiated from dip that "immerse expresses" (almost) "the full import of the Greek word BAPTIZEIN" he would not have affirmed so much as he has done, nor have permitted it to lead him so far astray as to the meaning of baptidso.

Our duty to ourselves is to find among the examples cited by Dr. Conant—Nos. 16, 17, 27, 28, 41, 43, 44, 48, 51, 52, 72, 73, 75, 76, 81, 84, 85, Meaning and Use of Baptizein, p. 89—(1) an "object put into or under water . . . *immediately taken out;*" (2) the word used in reference to a living

being put under water *without intending to drown him.*

Illustrative Examples Cited by Conant.

XXXIII.

"Continually pressing down and baptizing βαπτίζοντες him while swimming, as if in sport, they did not desist till they had entirely suffocated him."—Josephus, Antiquities, bk. XV, ch. iii, 3.

XXXIV.

"And there according to command, being baptized βαπτιζόμενος by the Gauls in a swimming-bath he dies."—Jewish War, bk. I, ch. xxii, 2.

XXXV.

"As you would not wish, sailing in a large and richly gilded ship, to baptize βαπτίζεσθαι; so neither choose, dwelling in a house too large and costly, to endure storms of care."—Epictetus, Moral Discourses, Fragment XI.

XXXVI.

"And if the winter's torrent were bearing one away, and he with outstretched hands were imploring help, to thrust even him headlong, baptizing βαπτίζοντα him so that he should not be able to come up again."—Lucian, Timon or the Man-hater, 44.

XXXVII.

"And neither can the sword-smith determine whether he shall sell the sword to a murderer, nor the

shipwright whether he shall build ships for a robber . . . nor the pilot whether he saves in the voyage, one whom it were better to baptize *βαπτίσαι.*"—Themistius, Oration IV.

XXXVIII.

"Desiring to swim through, they were baptized *ἐβαπτίζοντο* by their full armor."—Suidas, Lexicon.

"The other soldier endeavored to swim ashore, but encumbered by his greatcoat, he was seen . . . to raise his hands, and uttering a faint cry to Heaven for mercy, he instantly sank."—Chambers's Mis., Vol. 6, Tale of Norfolk Island, p. 4.

XXXIX.

Gregory in his panegyric of Origen (xiv), describes him as an experienced and skillful guide through the mazes of philosophical speculation:

"He himself would remain on high in safety, and stretching out a hand to others, save them, as if drawing up persons baptizing *βαπτιζομένους.*"

XL.

"Shall I not laugh at him, who having baptized *βαπτίσαντα* his ship with much merchandise, then blames the sea for having engulfed it full laden?—Epistle to Damagetus.

XLI.

"But a violent storm coming on, and the ship being in danger of baptizing *βαπτίζεσθαι*, he threw out

all the lading into the sea, and with difficulty escaped in the empty ship."—Fable, The Shepherd and the Sea.

For Conant's Nos. 51 and 72, see Greek quotations VII and XXIII.

XLII.

"But now since a part of us is contained by the body (as if one has the feet in water, but with the rest of the body stands out above), towering up by what is not baptized *βαπτισθέντι* in the body; we by this are attached, as to our own center, with that which is the center of all."—Plotinus, Ennead VI, bk. IX, On the Good, sec. 8.

XLIII.

An answer to the question why fevers are more difficult to cure in brutes than in men:

"Because they have their nature and perceptive faculty baptized *βεβαπτισμένην* in the depth of the body, and not diverted to outward things by what pertains to the rational soul, as is the case with men."—Alex. of Aphrodisias, Medical and Phys. Problems, II, 38.

XLIV.

"They have the soul very much baptized *βεβαπτισμένην* in the body; and on this account the seminal germ, partaking in greatest measure of the rational and physical power, causes their offspring to be more wise.—Medical and Phys. Problems, I, 28.

XLV.

"And every form of war was enacted and witnessed: the natives sustaining the conflict with zeal and with

all their force; the others, having greatly the advantage both in number and in the unexpectedness of the attack and slaying some on land and baptizing *βαπτιζόντων* others with their boats and huts into the lake."—Heliodorus, Ethiopics (Story of Theag. and Char.) bk. I, ch. 30.

XLVI.

"As I was once twining a garland, I found Cupid in the roses; and holding him by the wings, I baptized *ἐβάπτισ'* him into wine, and took and drank him; and now, within my members, he tickles with his wings."—Julian, Ode on Cupid.

"*Leon.* There may be in the cup
A spider *steep'd*, and one may drink, depart
And yet partake no venom, for his knowledge
Is not infected."
—Winter's Tale, act II, sc. 1.

"*Poins.*—My lord, I will *steep* this letter in sack and make him eat it.—2 King Henry IV, act II, sec. 2.

XLVII.

"Contrasting beauty, as it appears in imperfect material forms, with absolute and perfect beauty in the soul, he says: 'Beauty in bodies, is in flesh and sinews, and things that make up the body (of animals, for example) beautifying them indeed, as much as possible, but also itself partaking of their deformity, and baptized *βεβαπτισμένον* into it.'"—Simplicius, Commentary on Manual of Epictetus, ch. 38, 10.

What a demonstration! Seventeen examples, and not one in which the object was "immediately taken

out." We may go farther and say, in all the ninety-two examples in which βαπτίζω was used in a classic sense literally, there is not one in which the object was immediately taken out.

Strange as it may seem, this leading modalist has placed before us no less than six examples (Nos. XXXIII, XXXIV, XXXVI, XXXVII, VII, XLV), in a total of seventeen, in which *the declared intention was to drown the unfortunate victims.* In addition to the foregoing, there is not to be found one instance in pre-Christian classic literature, where baptidso is used with reference to a living being put under water without intending to drown him. Cupid is looked upon as being an immortal, and therefore could not be drowned.

Chapter XII.

BAPTIDSO MISTRANSLATED DIP AND DUCK.

XLVIII.

Achilles Tatius, when describing how Egyptian boatmen drank water from the Nile, wrote:

"For their drinking cup is the hand. For if any of them is thirsty while sailing, stooping forward from the vessel he directs his face towards εἰς the stream, and lets down his hand to εἰς[1] the water, and *sinking* βαπτίσας it hollowed, and filling it with water, he darts the draught towards his mouth, and hits the mark."—Story of Clitophon and Leu., bk. IV, ch. 18.

Translating *baptisas* "dipping" makes of the other factors of the sentence nothing but a tedious circumlocution, since the one word "dipping" describes the whole of the act—the letting down, the filling, and the lifting; *e. g.*,

"This bread is boiled in Nile water, making a soft mass, which the men surround three times a day, and eat with their hands, *dipping out* of the one wooden bowl."—Prime, Boat Life in Egypt, p. 178.

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[1] Εἰς is translated *to* or *unto* no less than four hundred times in the Authorized Version of the New Testament.

A close scrutiny of the quotation convinces us that we have a word picture in which *each separate part* of the multiform action is minutely described. Bapto did not suit the author's purpose, hence he selected baptidso, which conveys the idea of *placing in,* but affirms nothing of *taking out,* therefore "filling" and "darts" are necessary to complete the sentence and give the sense. Baptidso also permitted the hand to remain mersed during a lurch of the vessel, thus giving the boatman an opportunity to secure accuracy of aim.

"I discovered a hollow in the center of the floor, sufficiently deep and broad to allow an ordinary bucket to *sink*, be *submerged*, and *fill*, but, ah! in that basin there was a discarded iron pail which some careless one had dropped into the beer (well) and failed to recover it."—Sunday-school Journal, Mar. 1905, Failure of One "Beer."

XLIX.

We now come to another instance which Conant rendered by its antonym "dip," the needs of which seem to be met by bapto rather than by baptidso. There is downward movement without violence, the passing from one element to another to a limited extent, and something additional brought back. The writer was narrating the story of a Roman general

who fell mortally wounded in an ambush of the Samnites at the Caudine Forks, and said:

"But in the depth of the night surviving a little longer, he took away the shields of the slain enemies, and having *immersed* or *sunk* βαπτίσας his hand into the blood, he set up a trophy inscribing it, 'The Romans against the Samnites to trophy-bearing Jove.'" —Plutarch, Parallels Between Greek and Roman History, III.

The hand of the wounded Roman general was totally covered with blood, not by the sprightly act of dipping, but by the slow, time-consuming movement of a wounded soldier near to the portals of death.

L.

One compared himself to a cork of a fisherman's net floating at the surface of the water, while the other parts of the fishing-tackle are doing service in the depth below:

"For as when the rest of the tackle is toiling deep in the sea, I as a cork above the net, am *unsunk* ἀβάπτιστος in the brine."—Pindar, Pythic Odes, II, 79, 80, (144–147.)

Dr. Conant's translation, "I am *undipped* in the brine," spoils the contrast intended by the author. The idea is, that while the tackle *was* baptized, the cork *was not* baptized, for while the tackle was "toiling deep in the sea" the cork was bobbing about on

the surface; i. e., was performing a series of dippings.

"Nimble old man, who, for all emergencies has his light jest; and ever, in the worst confusion will emerge, corklike, *unsunk*."—Carlyle, French Revolution, chap. iv, p. 34.

LI.

Among other implements of his art which the old fisherman is said to have hung up as a votive offering are mentioned:

"And fishing-rod thrice stretched (an extension rod of three pieces) and cork *unsunk* ἀβάπτιστον in water."—Archias, Epigram, X.

The fact which Archias wished to communicate was that the cork was an unused one. One reason for the use of corks in fishing is that by the *sinking* thereof it may be quickly known that fish are hooked or meshed:

"The skipper will eagerly scan the long line of floating bladders to see if any of them have *sunk down* in the water, which is a token of a great catch."—Chambers's Mis., vol. 3, Herring and the Whale, p. 9.

LII.

Writing of the faults of style of Aristophanes, Plutarch quotes from him the following example of punning:

"For he is praised," says he, "because he baptized ἐβάπτισεν the stewards; being not stewards (tamias) but

sharks (lamias)."—Comparison of Aristophanes and Menander.

"Because he *dipped* the stewards," is the Conant rendering; and in a note he says: "The significance of the Greek verb, in this connection, is aptly expressed by the English translator of these writings of Plutarch: "For he is much commended (saith he) for *ducking* the chamberlains."

Neither *dip* nor *duck* can represent the sense intended by the Greek writer, for the reason that a figure depends for its meaning upon the natural association of things, therefore in this instance we must look to the habits and associations of the shark, and *not* to those of the duck. It is with a *fish,* not with a *bird* that we now have to do. The stewards, being no longer such, but sharks, were put *permanently* out of their stewardship, and were made to stay *permanently* where they as sharks belonged; namely, in the water, their element.

"In his description of Mess Lethierry, Victor Hugo says: 'At bottom, however, he was simply a sailor. The water was his element; he used to say that he lived with the fish when really at home.'"—Toilers of the Sea, pt. 1, bk. II, ch. i, p. 38.

The habit of the duck is to go to and from the water, remaining permanently neither upon land nor in water:

" *Soldier.*

O noble emperor, do not fight by sea;
Trust not to rotten planks: Let the Egyptians
And the Phenicians go *a-ducking;* we
Have been used to conquer standing on the earth."
—Antony and Cleopatra, act III, sc. 7.

With the verb "duck" there is always associated the idea of (1) quick motion, and (2) limited time:

"I can still hear the shells from fort and ships go shrieking by, causing that strange, self-pitying desire to *duck* into safety."—The New Voice, July 1, 1899, p. 15.

"I saw three men swimming, and trying to get away from the burning pier," said Voss. "The hair of one of them was on fire. He *ducked* his head to put it out. When he came up he shouted; 'Help, help' in German."—St. Joseph Daily News, July 2, 1900.

LIII.

The device by which Philip of Macedon, when in the wrestling-school with Menegetes, put off paying his soldiers:

"Philip not having it, came forward streaming with sweat . . . and smiling on them said: You say justly, fellow-soldiers, but indeed for this purpose I am myself now anointed against the barbarian, in order that I may many times over repay you thanks. Saying this he ran and threw himself into the swimming-bath, and the Macedonians laughed. Philip did not give over through-baptizing διαβαπτιζόμενος ('DIPPING IN A

MATCH,' Conant) with the pancratist, and sprinkling water in the face until the soldiers wearied out dispersed."—Polyænus, Stratagems, bk. IV, ch. 2, 6.

LIV.

Describing the class of persons whom Aristogeiton was in the habit of harassing by false accusations and extortion, he said:

"Not the public orators, for these know how to through-baptize διαβαπτίζεσθαι ('TO PLAY THE DIPPING MATCH,' Conant) with him, but private persons, and the inexperienced."—Demosthenes, Against Aristogeiton, Oration, 1, 5.

In a note on quotation No. LIII, Conant said:

"This was the dipping-match or game of dipping each other, each party striving to prove his superior strength and agility by putting the other under water, and also by splashing it in his face, till he was deprived of breath."

As to the *aim* of the contestants the note is correct. The use of diabaptidsomenos is to be accounted for because, first, both contestants were in water as long as the game lasted; second, the one gaining the advantage would hold the other under water as long as he could, or until he acknowledged defeat. This is baptizing, not dipping. The idea is (1) trying to down one another in water; sousing thoroughly; (2) trying to down another by abuse.

In other words, "throughmersing" was floundering in water; joking or covering one another with opprobious epithets.

"The herdsmen were bathing, or rather like crocodiles, *floundering* about in the ponds of water." —Durbin, Observations in the East, Vol. I, p. 28. Prime, Tent Life in Holy Land, p. 212. *Century Magazine*, Oct., 1898, p. 925.

LV.

"A certain man having a grudge against a fox for some mischief done by her, after getting her into his power, contrived a long time how to punish her; and having steeped βαπτισας tow in oil, he bound it to her tail and set fire to it."—Æsopic Fables, Man and the Fox.

"We have some difficulty, said a scientific lecturer, with iron dyes, but the most troublesome of all are Turkey red rags. See me *dip* this rag into my solution. Its red is paler but still strong. If I *steep* it long enough to efface the color entirely, the fiber will be destroyed."—The Classmate, July 28, 1900.

Said of the peasants of the Isere Var and Alps:

"They have no candles, and burn resinous logs and pieces of rope *steeped* in pitch "—Hugo, Les Miserables, chap. iv, p. 10.

Steep, in Old English meant, *to be deep set in*, or *set in deep*, "his eyen steep."—Chaucer, Canterbury Tales, Prologue, line 201.

STEEP IS USED, AS WAS BAPTO, IN THE SENSE, TO DYE, TO STAIN.

"*Steep'd* in the colors of their trade."—Macbeth, act II, sc. 3. "What, Paris too, and *steep'd* in blood."—Romeo and Juliet, act V, sc. 3.

"A napkin *steep'd* in the harmless blood."—3 King Henry VI, act I, sc. 4, and II, 1. Said Queen Margaret, "I *stained* this napkin;" York in recounting the sorry deed, used the words *dip* and *stain* (act I, sc. 4), and a messenger iterating it to Richard, used *steep* (act II, sc. I).

STEEP IS USED, AS WAS BAPTIDSO, IN THE SENSE, TO SUBMERGE, IMMERSE.

"The guttered rocks, and congregated sands—
Traitors *ensteep'd* to clog the guiltless keel."
—Othello, act II, sc. 1.

"Have *steep'd* their galls in honey."—Henry V, act II, sc. 2. "*Steep'd* me in poverty to the very lips."—Oth., IV, 2. "And yet are *steep'd* in favors."—Cym., V, 4. "With tongue in venom *steep'd*."—Ham., II, 2. "Four days will quickly *steep* themselves in nights."—Midsummer N's. D., I, 1. "And *steep* our senses in forgetfulness."—2, Henry IV, III, 1.

LVI.

The following text exhibits what some have thought to be a repetition, and for this reason Dr. Conant dropt seven words of the original Greek, and accordingly the same number of English equivalents from his translation:

"Those, therefore, who were defiled by the dead body, casting a little of the ashes into a fountain and DIPPING (BAPTIZING) a hyssop-branch, they sprinkled, on the third and seventh of the thirty days." —Baptizein, p. 33, ex. 69.

William Whiston, likewise "at sea" as to the exact meaning of the original, rendered it thus:

"When, therefore, any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and *dipping* part of these ashes in it, they sprinkled, etc."

THE GREEK TEXT.

"Τοὺς οὖν ἀπὸ νεκροῦ μεμιασμένους, τῆς τέφρας ὀλίγον εἰς πηγὴν ἐνιέντες καὶ ὕσσωπον, βαπτίσαντές τε καὶ τῆς τέφρας ταύτης εἰς πηγὴν, ἔῤῥαινον τρίτῃ τε καὶ ἑβδόμῃ τῶν ἡμερῶν."

"Therefore those who were defiled from a dead body, having placed a small quantity of ashes into spring water, and hyssop—and also having baptized (steeped) these ashes into spring water—they sprinkled on the third and also seventh of the days."—Josephus, Ant., bk. IV, ch. iv, 6.

A very important factor of the text is *te kai,* of which Winer has written:

"In the New Testament, as well as in Greek authors we find that τε και indicated an addition, complement, explanation; something flowing from what precedes, or even its details, as Acts ii, 33, 37; iv, 33, etc. Connection in the form of correlation takes

place when two words or clauses are, by means of καί καί or τε και, joined as corresponding to each other." —Grammar of N. T. Diction (Masson's trans.) pp. 454, 459; (Thayer's trans.) pp. 439, 435.

Te-Kai.

"Αλλως τε καὶ *and especially* when they must endure; περὶ ὧν εἴποι τε καὶ πράττειν concerning what he had said, *and also* to do; καὶ νοῆσοί τε και ειπεῖν ἱκανώτατον *and also* to speak what is proper; ἀντικρὺ δ' ετίθεντο τοῦ βωμοῦ οἰνοχόαι τε και φιάλαι hard by this altar lay the basins *and also* the vials."—Josephus, Ant. II, vi, 10; III, i, 4;III, ii, 3; III, vii, 8.

"Παισί τε και λαοῖσι with thy children, *and* the people; νύκτες τε καὶ ἡμέρα ἐκ Διός εἰσιν nights *and also* days are from Jove."—Homer, Odys., bk, XIII, 62;bk. XIV, 20.

In translating baptisantes "dipping," Dr. Conant went directly contrary to the meaning of that word, and also ignored the force of ἐνιέντες from ἐνίημι *"to send in or into; to put in; implant; to plunge into; to throw in,"* a term specifically employed of the ashes, inclusively of the hyssop.

The desire of Josephus for brevity is seen in the fact that he has omitted to mention him who should sprinkle the water upon the unclean; the self-washing of the sprinkler; that the period of uncleanness expired at eventide. This desire for brevity led him

to place together in one brief statement two transactions which were disconnected by an ever varying interval of time; namely, (1) the steeping of the ashes, and (2) the sprinkling of the unclean. The explanatory clause was necessary to make clear to those not acquainted with Jewish customs, that the ashes were thoroughly dissolved in water, and later on were sprinkled upon the unclean person, *not as ashes,* but as water with ashes in solution—"the water of separation:"

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:[2] and a clean person shall take hyssop and dip it in the water and sprinkle upon the . . . unclean on the third and seventh day."—Num. xix, 17, 19.

The accuracy of our translation is corroborated by Philo, the Jewish writer, and also by the Latin version:

"Moses does this philosophically, for most others are sprinkled with unmixed water, some with sea or river water, others with water drawn from the fountains. But Moses employed ashes for this purpose. Then as

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[2] Josephus represented the custom of the Beni Israel while in the desert when he wrote "into spring water," for "πηγη' denoted 'living' or constantly running water, in opposition to standing or stagnant pools, whether it issues immediately from the ground, or from the bottom of a well."

The words of the English Version "in a vessel" represent later usage.

to the manner, they put them into a vessel, pour on water, then moisten branches of hyssop with the mixture, then sprinkle it upon those who are to be purified."

"Paulum igitur hujus cineris in fontem *immittentes* cum hyssopi ramulo, ejusdemque cineris aliquantulum in aquam *immergentes*, a mortuo pollutos die tertia et septima puri aliqui conspergebant."

LVII.

"He marched in Carmania for seven days in a kind of Bacchanalian procession. Upon his chariot was placed a lofty platform, where he and his principal friends revelled day and night. This carriage was followed by many others . . . In these were the rest of the king's friends and generals, crowned with flowers, and exhilarated with wine. In this whole company there was not to be seen a buckler, a helmet, or a spear; but, instead of them cups, flagons, and goblets. These the soldiers *dipped* in huge vessels of wine, and drank to each other."—Langhorne's Plutarch's Lives, (Alexander) vol. III, pp. 306–7.

"Thou wouldst not have seen a buckler, or a helmet, or a pike; but the soldiers along the whole way, DIPPING (BAPTIZING) with cups and horns, and goblets from great wine-jars and mixing-bowls,* were drinking to one another."

"The reading βαπτίζοντες has been doubted on account of the unusual construction with ἐκ πίθων; but

*Large bowls for mixing wine and water, into which the drinking-cups were dipped.

(as suggested by Coray, *in loc.*) a part of the action is put for the whole (*synecdoche*), as one must first *dip* the vessel in order to fill it."—Conant, Baptizein, pp. 11, 12, ex. 25.

"Βαπτίζω. 2. to draw wine by dipping the cup in the bowl."—Plut. Alex. 67; cf. βάπτω 1, 3." Liddell and Scott's Lexicon.

1. The Conant rendering does not give the fine pictorial contrast made by Plutarch between the *absence* of glittering shield, helmet, and pike, and the *presence* and *prominence* of bowls, horns, and drinking cups. Plutarch made a word picture, Conant veiled it.

2. This translation does not follow the order of the Greek text, and the word "with" is supplied.

3. This rendering is not in accord with Conant's translations of others of the same class. If the guests at the philosopher's banquet were *"whelmed* with undiluted wine," and if one cup thereof had a "whelming" effect on the servant girl, why should not many cups have had the same effect upon the soldiers of Alexander?

Under the theory that everything baptized was sunk into a fluid, really or figuratively, the construction βαπτίζοντες ἐκ πίθων presented difficulties, hence as a result we have the mistranslations of the Langhorne Brothers and Conant, and the incorrect

definition of Liddell and Scott. With the fact established that *βαπτίζω* was used in the sense *to intoxicate,* independent of modality and associations with water, there is no difficulty in the text. The source from which the soldiery were baptizing (intoxicating) themselves, was the content of large wine-jars and mixing-vessels, and is properly put in the genitive case, *e. g.*, *λό' ἐκ τρίποδος μεγάλοῖο* "washed me from the large tripod," Odys., X, 361; *βαστάσας ἐκ τοῦ δείπνου μέρη* "took portions from his supper," *ἀπὸ νεκροῦ μεμιασμένους* defiled from a dead body,—Josephus, Ant. bk., VII, chap. vii, 1; and IV, iv, 6.

"Thou wouldest not have seen a buckler, or a helmet, or a pike; but cups and horns and goblets; along the whole way the soldiers *getting drunk βαπτιζοντες* from great wine-jars and mixing-vessels, drinking to one another."—Plutarch, Life of Alexander, 67.

"'The commons of England' went from place to place, committing all sorts of excesses, burning houses and colleges, opening the prisons, *getting very drunk* on the wine for which they ransacked the cellars of castles and mansions."—Popular Educator, Vol. I, p. 158, Rising of the Laborers.

"And the son of Ader was drinking, getting drunk *πίνων, μεθύων* in Sokchoth, himself and the kings . . . his allies."—3 Kings, xxi, 16. (Eng. Ver., 1 Kings xx, 16.)

In conclusion we ask, Did the Greeks practice the uncleanly custom of dipping vessels from which every one drank into their larger vessels? The testimony of Homer is to the contrary:

"Then having drawn wine from the goblet, they poured it into the cups." "And the cup-bearer drawing wine from the bowl, carries it and pours it into the cups."—Iliad, bk. III, 294-6; Odys., III, 471; IX, 9.

By a reference to Chapter IV of this work, the reader will find Jewett quoted as saying:

"Βαπτίζω (baptizo) in the whole history of the Greek language has but one meaning. It signifies to dip, or immerse, and never has any other meaning."

We may now lay down this thesis, Baptidso in the whole history of the Greek language has several meanings. It never signifies dip, but always has some other meaning.

Chapter XIII.

BAPTIDSO IN FIGURATIVE USE.

"I here repeat the remark, that in its literal and proper sense βαπτίζω never means anything but to immerse, dip or plunge; and when used in a figurative application, the figure entirely depends for its force and beauty, on the primary idea of immersion or plunging."—Jewett, Mode and Subjects of Baptism, p. 17.

"The idea of a total submergence lies at the basis of these metaphorical uses. In a metaphorical sense it is often used absolutely, meaning *to whelm in* (or with) ruin, troubles, . . . perplexity, intoxication. That in this absolute use, the literal image on which the usage is founded was not lost from view, is evident from Ex. 124: 'You are not at leisure, but are OVERWHELMED, and the multitude of other affairs holds you in subjection' (more literally) has brought you under itself; with which compare Ex. 95."—Conant, Baptizein, sec. III, p. 91.

Mode or Influence, Which?

The fact we are now directly in search of, is not as to whether the word baptidso in figurative use is founded on its literal or primary use, for of that there can be no doubt nor denial. Our inquiry is as

to whether in its figurative use the chief fact in immediate and near view is MODE or is it INFLUENCE? We can not afford to lose sight of the datum that baptidso does not derive its power to express destruction of life, and ruin and loss of property, simply because the persons or things were put into and covered by water, but because they were allowed or made to remain a long time therein, and in some instances were irrecoverable because sunk to great depths. Those objects which were injured and lost by being baptized (in classic sense) were in many instances not injured nor lost by being dipt.

Influence.

The fact for which we contend is, that all Greek writers, when employing baptidso in a figurative sense, used it of that which most potently influenced human life and interests; and this was granted and taught by Conant when he wrote that

"The word immerse described to every English mind the same clearly marked, corporeal act as is expressed by the Greek word (baptizein), and was used metaphorically with the same applications. We speak of a man as immersed in calamities, in debt, in ignorance, in poverty, in cares, etc., ALWAYS WITH THE IDEA OF TOTALITY, OF BEING WHOLLY UNDER THE DOMINION OF THESE STATES OR INFLUENCES."—Baptizein, p. 162.

The idea of potent influence is so wrapped up in the word, and the idea of the mere mode of operation is so secondary and unimportant, that English translators have not in every instance used words which have water associations, but those which have originated in an entirely unlike original transaction; *e. g.:*

LVIII.

"Indeed it can hardly be supposed that he would have appointed Otho heir even to his private patrimony, when he knew how expensive and profuse he was, and that he was *loaded* βεβαπτισμένον with a debt of five millions of drachmas."—Langhorne's Plutarch's Lives, Galba, vol. IV, p. 393.

LIX.

"These very men, besides the seditions they raised, were otherwise the direct cause of the city's destruction ἐβάπτισαν."—Whiston's Josephus, Wars of the Jews, bk. IV, ch. iii, 3.

There is an example of the same thing in Conant's own work:

LX.

"Libanius. Memorial to the king on the neglect and abuse of the imprisoned. Answering the plea, that the magistrates were *encumbered* with official business, and had no time for attention to those imprisoned or held for trial, he says: 'But you do not allege this want of leisure to those who give sumptuous banquets, nor that you could not spend so much of the

day drinking at the table; . . . but if one asks your judgment of any of the greater matters, you are not at leisure but, are OVERWHELMED (BAPTIZED) βαπτίζῃ, and the multitude of other affairs, holds you in subjection; as if those affairs of which you speak, give place to wine-cups, but grudge to some their safety.'"
—Baptizein, p. 60, ex. 24.

Why did he use the word *encumbered,* if the idea of sinking into water had been so pictorially conveyed by Libanius in the word βαπτίζῃ? Why not sunk, immersed in, or swamped with official business?

All that can be said against translating a word by one which in literal use has dissimilar associations is, that in so doing the reader has not the means of going back to the original literal image upon which the foreign word, when used figuratively, is founded. So far as the idea of a great influence is concerned, the sense may be given by any one of ten, or even of more words found in common use; *e. g.:*

"It was at Oxford that young Mr. Lyell was *inoculated* by the University reader (Buckland) with that interest in geology which not only made Lyell the greatest naturalist of his day, but led to the wonderful developments associated with Darwin's name. Think then, of what personal influence meant to science . . . when these two teachers *baptized* those young men with their own passion."—Central Christian Advocate, Personal Influence.

There is really no difference between "dissolved in tears," "bathed in tears," "sunk in tears," "drowned in tears," and other metaphoric forms, beyond the fact that each is builded upon a different original transaction. In all of these statements we simply get a view of a great influence which produces grief, and of course its necessary manifestation.

AN AUTHOR'S LANGUAGE DETERMINES THAT TO WHICH PROMINENCE IS GIVEN.

It is not necessary to assert that Greek authors when using baptidso in a figurative sense stopped to consider whether they had in mind the sinking of a person or thing in water, or tarried to ask themselves whether their thought was of the mighty influence of one thing upon another; but we can in truth lay down this rule: If a writer (Greek or English) had in mind the image of a thing sinking, then his words would presumably suggest it to his readers (cf. Greek Quotation No. XXIII); while on the other hand if he had in mind one thing exerting itself powerfully upon another, his words would suggest instrumentality—the one thing as an active instrument influencing; that is, injuring or assisting the other (see Greek Quotations LVIII, LIX, LX).

The Image and the Idea of Influence can Go Together.

It does not affect the result we aim at in this inquiry to know that some writers did not lose from view "the literal image (or modality of the act) on which the usage is founded," for it is sufficient for us to know that a writer could have in mind "the literal image"—could see the man or ship sinking—and at the same time make most prominent the fact of the great influence exerted thereupon by the mersing element or instrument; *e. g.:*

LXI.

Gregory of Nazianzus, when urging his hearers not to defer their baptism till they should be burdened with more sins to be forgiven, said:

"Nor let us take more lading than we are able to carry; that we may not be *sunk* βαπτισθῶμεν vessel and men, and make shipwreck of the grace, LOSING ALL because we hoped for more."—Discourse xl, 11.

LXII.

The words of the inhabitants of Jerusalem, when they urged Josephus not to leave the besieged city:

"And that it did not become him, either to fly from enemies, or to abandon friends; nor to leap off, as from a ship overtaken by a storm, into which he

had entered in fine weather; that he would himself *overwhelm* ἐπιβαπτίζειν the city, as no one would longer dare to make resistance to the enemy, when he was gone through whom their courage was sustained."—Wars of the Jews, bk. III, ch. vii, 15.

"*Overwhelm*, the metaphor is derived from the effect of a sudden blast, bearing down upon (over) the shattered vessel, and whelming it in the deep."—Baptizein, p. 48.

"The old idea, that the singular depression in the Jordan valley, now filled by the Dead Sea, was formed at the time of the destruction of the cities, and that they were *overwhelmed* beneath its water, has long been exploded."—Deane, Abraham: His Life and Times, p. 111.

THE ORIGIN OF FIGURATIVE MEANINGS OF WORDS.

The figurative meanings of verbs do not as a rule grow out of the modality of the original act upon which they are founded, but out of those effects and concomitants which attended that original act. Upon the theory—that writers when using words in a figurative sense keep in near view the modality of the original act described by the same word in literal use—it would be next to impossible that such uses as are found in the quotations subjoined could have originated. Having in mind nothing more than the image of a person bathing, it would be committing a falsehood to say "bathed in tears;" but marking

only the greatest influence of one thing upon another, such an utterance is proper.

ILLUSTRATED BY THE WORD "DROWN."

"*Drown,* to kill by suffocation through mersion in water or other liquid."

1

"But woe betide the cruel guile
That *drowned* in blood the morning smile."
—Lady of the Lake, canto IV, 22.

2

"I have a speech of fire, that fain would blaze
But that this folly *drowns* it."
—Hamlet, act IV, sc. 7.

3

"And the beasts and the birds, and the insects were *drowned*
In an ocean of dreams without a sound."
—Shelley, The Sensitive Plant, pt. I, stan. 26.

4

"Keep that bearing cool—smother it in oil, *drown* it in water! Keep it cool or the game 's up."—Arthur Warren, in Engineering Magazine.

5

"Nor from intemperance are we to drain the cup at a draught; nor besprinkle the chin . . . while gulping down all the liquor at once—our face all but filling the bowl, and *drowned* in it."—Clement of Alexandria, Instructor, bk. II, chap. ii.

6

"The tenor is *drowned* by your unruly bass."
Two Gentlemen of Verona, act i, sc. 2.

7

"So in the Lethe of thy angry soul
Thou *drown* the sad remembrance of those wrongs
Which thou supposest I have done to thee."
—Richard III, Act IV, sc. 2.

8

"Let 's to supper; come, and *drown* consideration."
—Antony and Cleopatra, Act IV, sc. 2.

9

"Coleridge's personal sufferings were hidden and concealed . . . by the extraordinary power he had of apparently overcoming and *drowning* them at times in fervid colloquy."—The Christian Advocate, Health.

We find in the foregoing quotations a figurative usage which has grown out of certain concomitants of the original act; namely, the extinguishing of one thing by another, Nos. 1, 2, and 9; stillness and lack of motion, No 3; total covering, Nos. 4 and 5; the greater swallowing up the lesser, No. 6; cessation of the active powers of memory, Nos. 7 and 8.

The original fact upon which the figurative word or phrase is builded dims with much use, and the figure is merged into the several meanings which the word takes to itself—meanings which are so fully

understood that the mind of the writer or reader does not and needs not to recall the figure underlying them. We hear one speak of another as being "lost in thought," and as we listen we think only of the intense absorption of the person spoken of; no view of pathless desert, heavily wooded forest, or leagues of sandy hills of unvarying sameness comes up before us. One writes of another as being "deep in thought;" but how few there are who pause to think of yawning chasm, deep pit, or precipitous shaft?

Chapter XIV.

BAPTIDSO USED OF INTOXICATION.

Rule V.

When a Greek writer wished to express a very powerful physical influence exerted by intoxicants upon those who drank thereof, he used the word Baptidso.

A very strong corroboration of the above rule is, we find baptidso used in marked contrast with the word ἀκροθώραξ, akrothōraks, slightly drunk, the extremity of drunkenness being conveyed by baptidso.

LXIII.

"And I know some who, when they become slightly intoxicated ἀκροθώρακες before they are completely baptized βαπτισθῆναι provide by contribution and tickets a carousal for the morrow; regarding the hope of the future revel as part of the present festivity."—Philo, On the Contemplative Life.

LXIV.

"For the slightly intoxicated ἀκροθωράκων only the intellect is disturbed; but the body is able to obey its impulses, being not yet baptized βεβαπτισμένον."—Plutarch, Banquet, bk. III, Question 8.

At a very early time it was seen that baptidso—not hedged about with the limitations of bapto, being unlimited as to manner, time of continuance, extent or depth—would express not only the *act* by which the person was placed in another environment, but in addition the *influence* exerted upon the same. They saw that the influence described by baptidso would, as a rule, be larger than that intimated by bapto, for the reason that the object baptized being longer in its environment came under a greater influence. Dr. Dale has well said:

"The act of dipping is emphatically one of limitations—limitation of force, limitation of extent of entrance into the element, limitation of time of continuance within the element, and, by consequence, limitation of influence."

There is no room to doubt that because of the presence, in many transactions which baptidso describes, of unlimited force, extent, and continuance, the long misunderstood word was selected to describe drunkenness, for it was but a step from using baptidso of water which exerted a powerful influence, to its use of a potent drug or intoxicant which exerted a powerful influence.

It was used of intoxication at a very early time; *e. g.*, Plato, B. C. 428-347, and Evenus of Paros,

B. C. 500 or 250. Indeed, there are only two sentences containing baptidso which have come down to us from an earlier date; namely, those from Pindar and Alcibiades.

LXV.

"Therefore I beseech thee, before thou art fully baptized βαπτισθῆναι by this drunkenness μέθης to return to soberness, and to arouse, and thrust off the satanic debauch."—Chrysostom, Admonition 1, to Theodorus.

LXVI.

"A servant-girl describing the effect of a cup of wine given to her by her master, said, 'Then baptizing βαπτίσας (intoxicating) powerfully, he set me free.'"—Aristophon, (Athen., Philosophers' Banquet, bk. IX, ch. 44).

LXVII.

"And Thebe, learning the purpose, gave daggers to the brothers and urged them to be ready for the slaughter; and having made Alexander drunk βαπτίσασα with much wine and put him to sleep, she sends out the guards of the bed-chamber . . . and called the brothers to the deed."—Conon, Narration L.

LXVIII.

"Lucian when writing of the fabled fountain of Silenus, and of its effect on the old men who drank of it, said, 'When an old man drinks, and Silenus takes possession of him, immediately he is mute, for some time, and seems like one heavy-headed and baptized βεβαπτισμένῳ (drunk).'"—Bacchus, VII.

Only the two words *intoxicate, drunk,* have been used as the English equivalents of baptidso when that word was used of intoxication, and for the reason that when it was used thus both writer and reader were so well accustomed to this use and meaning, that it was not at all necessary to recall the associations thereof, when in accord with its earliest use it was applied to the sinking of vessels and the drowning of animals.

No argument is needed to prove that the Greeks when using baptidso of intoxication did not as a rule think of the drunken person as being sunk, immersed, or plunged into the intoxicant, but the rather they thought of him as feeling its powerful effects—as being drunk.

That we find references to a watery environment—as in quotation No. xxiii in connection with a mention of drunkenness—is not a proof that every writer and reader, as a rule, connected the two together, but is to be accounted for by the law of the association of ideas, and the by no means obscure fact that some few writers habitually think back to the original action or fact upon which all forms of speech are builded. Again we must bear in mind that *baptidso was daily being used in its other senses and associations,* hence it is not remarkable if we

do find the word used occasionally by writers who bring into prominence those diverse associations, as in quotation XXIII.

When we use the word "drown" of drunkenness, the uppermost thought in our minds is of its mighty influence; the idea of the mode by which drowning is usually effected may be altogether out of our view.

In addition to the idea of being covered for a long time with water, we must add the idea of being affected by it, a use and meaning following close upon the other. This latter use caused baptidso to be used of intoxication, for therein the *idea of covering* can not be present, since the *fact* is not present. The word which suggests influence by water can with ease be transferred to convey the fact of influence exerted by intoxicants, the drink being in the man.

If necessary, it were as easy to prove that *fullest influence* is as often found attaching to baptidso as is *fullest covering*,—to baptize a sword was equal to taking a human life; to baptize a ship was equal to destroying it; to baptize a man was to kill him.

DIFFERENT USAGE OF IMMERSE AND BAPTIDSO.

No little confusion has been wrought by the fact that some writers on this subject have treated certain words as being *exactly* the same in meaning,

and having *exactly* the same usage as other words in another language. For instance Conant said that he

"Selected IMMERSE for use in his Revision, as a word most nearly resembling the original word in the extent of its application. . . It is used metaphorically with the same applications. We speak of a man as immersed in calamities, in debt, in ignorance, in poverty, in cares, etc. . . In all these applications, like the Greek word, through constant use in the literal sense, it suggests the clear image of the act on which they all are founded."—Baptizein, p. 162.

Conant stated a plain truth when he wrote: "We speak of a man as *immersed in* calamities, in debt, in ignorance, etc.;" but he quite overlooked the fact that in a total of seventy-two examples of baptidso in tropical use, there are ten instances of ὑπο with the genitive, five simple genitive, and twenty-three of the instrumental dative. Ἐν—in the classics a locative—occurs both compounded and uncompounded only six times, and εἰς even less frequently, therefore the idea of one thing being *in* another is not so often present with baptidso *in tropical use* as it is with immerse.

It is greatly to the credit of Dr. Conant that he, as a rule, reflected in his translations these contents of the originals, for in sixteen instances he used *"by"* and in twelve *"with."* The reader can readily

see that while he was, as a rule, true in his translations to the originals, yet he could himself be deceived and lead others away from the *exact* facts, by attributing to *baptidso* that which was true of *immerse* in tropical use, almost without an exception, but was true of *baptidso* in like use, in only a minority of instances.

LXIX.

"Such as was Job, neither baptized *by* poverty ὑπο τῆς πενίας βαπτιζόμενος nor elated *by* riches."—Chrysostom, On Psalm xlviii, 17. (xlix, 16).

LXX.

"What so great wrong have we done, as in a few days to be baptized βαπτισθῆναι *with* such a multitude of evils."—Achilles Tatius, Story of Leu. and Clit., bk. III, ch. ix.

LXXI.

"But when he does not continue happy, baptized βαπτισθεὶς either with diseases νόσοις, or with arts τέχναις of Magians."—Plotinus, Ennead I, bk. IV, On Happiness, sec. 9.

LXXII.

"The use of wine when too freely indulged in: 'Baptizes βαπτίζει by sleep ὕπνῳ neighbor to death.'"—Evenos of Paros, Epigram XV.

Chapter XV.

DOES BAPTIDSO RETAIN ITS CLASSIC IMPORT IN THE SEPTUAGINT?

The assertion of dippers is that baptidso carries with it its classic import into the Septuagint:

"The word Baptizein during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. . . . By analogy it expressed the *coming into a new state of life or experience*, in which one was as it were enclosed and swallowed up, so that temporarily or permanently, he belonged wholly to it. . . . Whenever the idea of total submergence was to be expressed, whether literally or metaphorically, this was the word which first presented itself. . . . The relation in which it was used, associated with it for the time being, the ideas peculiar to that relation; but the word itself, protected by the daily and hourly repetition in common life of the act which it described, retained its primary meaning and force unchanged. It was this familiar term . . . which our Savior employed when prescribing the initiatory rite of his Church. The claim, that He used it with any other meaning than that which has been exhibited in this treatise, originated in ignorance of the literature of the word."—Baptizein, sec. IX, pp. 158–160.

During the Wilkes-Ditzler debate at Louisville, Kentucky, in December, 1870, Dr. Ditzler affirmed that:

"While baptidso, baptisma, and baptismos, the words applied to baptism in the Bible, are *never* used in classic Greek for a religious purpose, or in a religious sense, *they are never used* in the Bible and Apocrypha, nor in the Septuagint Greek (Greek of the Old Testament), in any but a strictly religious sense."

To this Elder Wilkes replied:

"Now in regard to baptizo; suppose my friend should assert that *this* word is used in a different sense in the New Testament Greek, from that in which it is used in classic Greek, would it not be incumbent on him to show it? . . . The *classic* argument is, in this case on my side, and he feels the necessity of proving that the *sacred* use is different from the classical use. But did he prove it *in regard to baptizo*?" —The Wilkes-Ditzler Debate, pp. 405, 413.

Tell a man that a word means but one thing, and he will look only for that meaning, and will usually find just what he looks for, unless he has been told what he of himself can readily see is wrong. If his prejudices are in accord with the supposed meaning, then it will be impossible for him to see any other, even though it obtrudes itself. A man who had been told with much emphasis that baptidso had but one meaning in all Greek literature; namely,

"to dip or immerse," reading for himself found that some persons were baptized by being put into the drink (water), while others were baptized by having the drink (intoxicant) put into them, came to the conclusion that he had been misled.

Conant's words, "So that *temporarily* he belonged wholly to it," will not bear testing by the facts we have thus far found. It was because of a *long time intusposition* that those disastrous effects described by baptidso were secured. Only by ignoring the idea of long time, usually found attaching to baptidso, was this scholarly man enabled to translate it in ten instances by its antonym *dip,* and to treat dip and immerse as synonymous terms.

The *influence* of "the daily and hourly repetition in common life of the act which" *classic* baptidso described, in connection with the repetition in Christian ritual of the act which *Biblical* baptidso described, is to-day seen in the writings of the Church Fathers, and in the contention now going forward as to the mode in which the Christian water rite should be administered. If the Fathers had been careful to maintain the usage of the New Testament—which was never to use the word in its literal secular sense—the long baptismal controversy would perhaps have had no existence.

BAPTIDSO IN THE SEPTUAGINT.

The Septuagint and the Apocrapha each furnish us with two examples of the use of baptidso. The first time we meet with the word in a Biblical environment we are struck with its peculiar use, and we realize that it is not being used by native Greeks. The translators make us feel that we are upon sacred ground, yea, they emphasize this fact by spurning the word bapto and selecting baptidso. They do this discriminately, for they have before them the word tabal, the Hebrew synonym of Greek bapto, and English dip.

1

"And Elisha sent a messenger to him saying, Go and wash λοῦσαι seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed. . . . And Naaman went down and baptized himself ἐβαπτίσατο in the Jordan seven times, according to the word of Elisha; and his flesh returned to him as the flesh of a little child, and he was cleansed."—4 Kings, v, 10-14.

2

"My heart wanders, and transgression baptizes βαπτίζει me; my soul is occupied with fear."—Isaiah, xxi, 4.

3

"And the servants of Holofernes brought her into the tent, and she slept till midnight; and she rose up toward the morning watch and sent to Holofernes,

saying, 'Let my lord now command that they suffer thy servant to go forth unto prayer.' And Holofernes commanded his guards that they should not stay her—and she abode in the camp three days, and went out every night into the valley of Bethulia and baptized herself ἐβαπτίζετο at the fountain of water in the camp. And when she came up, she besought the Lord God of Israel to direct her way to the raising up of the children of His people. And she came in clean καθαρὰ and remained in the tent until she took her meat toward evening."—Judith XII, 5-9, Revised Version.

4

"Baptizing himself βαπτιζομένος from a dead body and touching it again, what is he profited by the bath?"—Ecclesiasticus xxxiv, 2.

The View of Conant, Wilkes, Cramp, and Pegrum.

"And Naaman went down and *immersed* (baptized) himself in the Jordan seven times."

The sense is correctly given in the common English Bible:

"And dipped himself seven times in the Jordan."—Conant, Baptizein, sec. II, p. 83.

"We have *baptizo* used *here* in the sense of dip."—Wilkes-Ditzler Debate, p. 479.

"The prophet directed Naaman to go and wash in Jordan. Naaman determined to do it thoroughly, and 'dipped himself seven times in Jordan.' That it was

nothing less than dipping, the meaning of the Hebrew, as well as of the Greek word, clearly declares. No sophistry or special pleading can get rid of it."—J. M. Cramp, D. D., Catechism on Baptism, pp. 77, 78.

The fact that Naaman's act was a dipping, is the determining datum upon which a writer of secular Greek decided that *it was not a baptizing*. That Naaman was dipt is in itself a disproof of the theory that baptidso had an unvarying import during the whole existence of the Greek as a spoken language:

TABAL.

"The Greek word baptizo which was used by the inspired writers to convey the command to baptize, occurs seventy-six times in the New Testament. Its classical meaning was dip, immerse, plunge, sink, overwhelm. . . . All learned men unite in asserting this to be the true, classical meaning of baptizo; but many of them are unwilling to admit that it is the Scriptural signification of the word. There are however, six instances in the Sacred Scriptures in which baptizo (baptize) and baptismos (baptism), are applied to the things of every-day life; and therefore a careful examination of these passages will enable us to ascertain the correct Scriptural meaning of the two Greek words.

(1) 2 Kings v, 14, Septuagint (Greek) version: "And Naaman went down and baptized himself in Jordan." Hebrew: "And he went down, and dipped himself in Jordan." The Hebrew word translated "dip" is taval. Gesenius, the author of the most

celebrated Hebrew Lexicon, says, 'Taval—to dip, to dip in, to immerse.' Hence we find that Ptolemy's seventy-two Jewish translators selected baptize as the most suitable word by which they could render the Hebrew verb that signified *dip* or *immerse.*"—Robert Pegrum, Secular Baptism, pp. 2, 3.

Note that both Gesenius and Pegrum use "immerse" in the sense of "dip."

If it had been the intention of the Seventy to give the correct sense of the modal Hebrew word tabal, they would have selected not baptidso, but bapto, since tabal was recognized as the equivalent of bapto, and in a total of sixteen instances was rendered by those translators—once moluno (Gen. xxxvii, 31), once baptidso, and *fourteen* times bapto (see under Bapto, quotations Nos. V to VII; and Appendix A, 1-7). Bapto in Dan. iv, 30 (Authorized Version, verse 33), and v, 21, is a translation of *tseba;* in Lev. xi, 32, of *bo;* in Psalm lxvii, 23 (English Version, Psalm lxviii, 23) of *mâchats.*

That the Seventy did not give the common modal meaning of Tabal in their translation of 4 Kings v, 14, is proved by the fact that the rendering is contrary to the rule, and stands out as being exceptional and unique.

If we carefully examine the claim, that baptidso was in this case used in its *classic* sense, we shall

find that Rule I, *total covering,* is fully met. According to Rule II, any mode of intusposition will satisfy the requirements of baptidso, but directly the idea of *immediate withdrawal* is hinted, then it refuses to serve us, hence Rule II is not met. The demand of Rule III is not complied with in the act of Naaman, for he did not remain a long time, nor permanently, under water. Rule IV requires the largest physical influence to be wrought by the water itself, such as drowning, loss, etc., but in Naaman's case the water exerted no natural influence upon him except "the putting away of the filth of the flesh." His cleansing from leprosy was the result of the direct miraculous interposition of Jehovah, and the dipping was the operation of his faith and obedience, and an adaptation of the ritual of the Mosaic law to meet the need of a Gentile, hence Rule IV, is also transgressed.

BEING BAPTIZED FROM THE CLASSIC GREEK STANDPOINT.

If we are sincerely seeking for the truth, we can not afford to lose sight of the horror with which being baptized was viewed by the Greeks (see Greek Quotations IV, VI, LXI), nor ought we to forget that the threat to baptize another was one of terrible im-

port (Greek Quotation No. 1). To be baptized was classed as being one of the greatest calamities that could befall either a city or a man (see Greek Quotation No. LIX).

In Baptizein, p. 84, example 171, we are told that in the version of Symmachus the third verse of Psalm lxviii (English Version, Psalm lxix, 2) reads:

"I am baptized ἐβαπτίσθην into bottomless depths."

Opening the Septuagint we find that Psalm lxviii, 2, reads:

"I am stuck fast in deep mire, and there is no standing: I am come into the depths of the sea, and a storm has overwhelmed καταπόντισε (drowned) me."

Note.—"Καταποντίζω, katapontidso, to throw into the sea, plunge or drown therein."

Baptidso Set Apart to a Nobler Office.

Absolutely nothing of this nature attaches to the act of baptizing as narrated in the Holy Scriptures, hence the only conclusion possible is that the word has taken on a new meaning and a new use. It has dropt its classic robes to put on a new garb; it has stepped from the realm of the secular to that of the religious. New associations now cluster about it, for it has entered the service of Jehovah, and has been set apart to tell how men in obedience to Him purify

themselves. So marked is the difference in its meaning that though heretofore a dipt person was not baptized, now the baptizing act is performed by dipping, sprinkling, pouring, and washing. From the time the Seventy used baptidso of the dipping of Naaman to the present, in religious connections, it has been associated like dip with shallows and surfaces; with the rivulet, the wayside well, and the trickling fountain; with the Temple and Christian laver; with the water-pot ὑδρία (John ii, 6), and with the hyssop-branch in the hands of a Jewish priest or other clean person. THE LITERAL CLASSIC MEANINGS OF BAPTIDSO NEVER PASSED OVER INTO THE SEPTUAGINT.

Chapter XVI.

THE USAGE OF THE SEPTUAGINT AND THAT OF THE GREEK CLASSICS CONTRASTED.

WHERE CLASSIC GREEK WRITERS WOULD HAVE USED THE WORD BAPTIDSO, THE SEVENTY STUDIOUSLY AVOIDED SO DOING, AND IN ITS STEAD EMPLOYED OTHER WORDS MORE OR LESS SYNONYMOUS.

We do not assert that Greek writers would invariably have used baptidso, but in all likelihood that word as often as any one of its synonyms.

In the preceding chapter there is an example of this practice: Symmachus in his version of the Psalms used *baptidso;* the Seventy had used *katapontidso.* Aquila (see Chap. xxii, pp. 215, 216) used baptidso; the Seventy bapto.

1

"And the water prevailed exceedingly upon the earth, and covered *ἐκάλυψε* all the high mountains."—Gen. vii, 19, 20,

NOTE.—Compare this with Greek quotation No. XX.

2

"They were swallowed up *κατεπόθησαν* in the Red Sea."—Exod. xv, 4.

"For as our ship was baptized βαπτισθέντος in the Adriatic Sea."—Life of Josephus.

"And he made him drunk ἐμέθυσεν."—2 Kings (2 Sam.) xi, 13.

Note.—Compare the above with Greek quotations Nos. LXVI, LXVII.

3

"He covered them ἐκάλυψεν with the sea; they sank κατέδυσαν into the depth like a stone."—Ex. xv, 5.

LXXIII.

"They sank ἐβάπτιζον many of the vessels."—Polybius, Hist., bk. I, chap. li, 6.

4

"Thou sentest forth Thy wind, the sea covered ἐκάλυψεν them; they sank ἔδυσαν like lead in the mighty water."—Ex. xv, 10.

LXXIV.

"His ship being sunk βαπτισθείσης confusion seized the fleet of the barbarians."—Diodorus Siculus, xi, 18.

5

"Let not the water-flood drown καταποντισάτω me, nor let the deep swallow me."—Psa. lxix, 15.

See Greek quotation No. LXI.

6

"Verily the water would have drowned κατεπόντισεν us."—Psa. cxxiv, 4.

"One saved in the voyage, whom it were better to drown βαπτίσαι."—Themistius, Oration, 4.

7

"Thou shalt bind a stone to it, and cast ῥίψεις it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink καταδύσεται, and shall not rise from the evil that I will bring upon her."—Jer. li, 63, 64; (Septuagint, ch. xxviii.)

"These men . . . afterwards sunk ἐβάπτισαν the city."—Josephus, Wars of the Jews, IV, iii, 3.

8

"The Lord recompenses, and will make her leaders . . . completely drunk μεθύσει μέθῃ."—Septuagint, Jer. xxviii, 57; Eng. Ver. li, 57.

"He has filled me with bitterness; he has made me drunk ἐμέθυσε with gall."—Lam. iii, 15.

LXXV.

"You seem to me, O guests, to be strangely flooded with vehement words, and drunk βεβαπτίσθαι with undiluted wine."—Athenæus, Philosophers' Banquet, bk. V, ch. 64.

9

"Mine eye is drowned κατεπόθη with tears."—Lam. iii, 49.

LXXVI.

"For Charicles, indeed, it shall be lawful to weep, but let us not be drowned with συμβαπτιζώμεθα him in his grief, nor let us heedlessly be borne away by his tears as by floods."—Heliodorus, Æthiopics, bk. IV, 20.

10

"Water was poured around περιεχύθη as to the soul: the lowest deep compassed me, my head went down to the clefts of the mountains."—Jonah ii, 6.

LXXVII.

"But Dionysius was seized indeed by a tempest, and was baptized ἐβαπτίζετο as to the soul; but yet he struggled to emerge from the passion, as from a mighty wave."—Chariton of Aph., Story of Char. and Cal., bk. II, 4.

11

"So they took Jonah, and cast him out ἐξέβαλον αὐτόν into the sea."

"Thou didst cast ἀπέῤῥιψας me into the depths of the heart of the sea."—Jonas i, 15; xi, 4.

"And slaying some on land, and baptizing βαπτιζόντων others with their boats and huts into the lake."—Heliodorus, (Theagenes and Chariclea).

THE USAGE OF THE SEPTUAGINT IS ALSO THAT OF THE NEW TESTAMENT.

1

"And beginning to sink καταποντίζεσθαι (or drown)."—Matt. xiv, 30.

2

"He should be sunk καταποντισθῇ (or drowned) in the depth of the sea."—Matt. xviii, 6.

3

"And they came and filled both the boats, so that they began to sink βυθίζεσθαι."—Luke, v, 7.

4

"And be not drunken μεθύσκεσθε with wine, wherein is riot."—Eph. v, 18.

5

"Such as drown βυθίζουσι men in destruction and perdition."—1 Tim. vi, 9.

6

"Which the Egyptians assaying to do were drowned κατεπόθησαν."—Heb. xi, 29.

7

"By which means the world that then was, being overflowed κατακλυσθεὶς with water, perished."—2 Peter, iii, 6.

Compare Gk. Quo. No. xx.

Chapter XVII.

NAAMAN AND JUDITH WERE BAPTIZED BECAUSE THEY "BATHED THEIR WHOLE FLESH IN WATER."

Assertions made by Wilkes, Conant, Fuller, and Carson.

"I hold that the leper was to bathe his whole flesh in water, which is an immersion . . . I ask for one case, including the case of the leper, where the cleansing was by sprinkling, without the washing of the body. The fact is, there never was a ceremonial cleansing without bathing the body in water; and this was the case, not only with persons, but with things." —The Wilkes-Ditzler Debate, p. 507.

"There was evidently no lack of water for the immersion of the body, after the Jewish manner; namely, by walking into the water to the proper depth and then sinking down till the whole body was immersed. . . . According to the common Greek text, this was done 'at the fountain;' to which she went, because she had there the means of immersing herself. Any other use of water for purification, could have been made in her tent."—Baptizein, sec. II, p. 85.

"She bathed in the fountain. She was, of course, dressed in proper apparel. As if to leave no doubt however as to her bathing, it is expressly said that 'she came out of the water.' The pretence that bathing would have been indelicate, is absurd."—Fuller, Quoted in Dale's Judaic Baptism, p. 353.

"This ought to have been translated she dipped herself. . . . We neither *imagine* nor *assume* that Judith was immersed in water. It is from the established meaning of the word, not from independent probability that we must derive our knowledge of the fact. Even were the fact improbable in itself, the testimony of the word would establish it. . . . If from other places I prove that immerse is the meaning of the word, this in every situation will provide the water. . . . Is it not evident that Judith went out from the camp to the fountain at Bethulia, for the purpose of bathing, or washing her whole person? Why did she go to the fountain? Why did she leave the tent? Could not a small basin of water have served the purpose of successive washing?"—Carson, Quoted in Dale's Judaic Baptism, p. 353.

To my mind we have before us cases in which bias has obscured reason, and judgment has been thwarted in its act by prejudice.

Reply to Elder Wilkes.

The thoughtful reader will perhaps perceive that Wilkes' appeal to the elaborate ritualism of Judaism to determine what shall be the practice of Christians

is not an exhibition of exhaustive knowledge of the subject he is discussing, for it is quite generally recognized that "ritualism is only the elementary teaching, the A B C of religion." The purpose of Judaism was such that rites and ceremonies were elaborated to the fullest extent, as Dr. J. M. Reid has written:

"There were lessons of purity and duty in the food they ate, the raiment they wore, the dwellings they occupied, the holidays they kept, the songs they sang, and in almost every passing hour, and day, and week and month."

Farther than this, we have been taught in the Sacred Book that this elaborate system of divine worship and religious culture was not to endure forever, but was "imposed until a time of reformation." That the time of reformation came with Christ is universally recognized, and one proof of that fact is seen in the narrowing down of the elaborate ritual of Judaism to two simple Christian sacraments—the Lord's Supper and water baptism. Judaism had "divers (water) baptisms;" Christianity has but one. The baptisms of Judaism were of frequent occurrence; that of Christianity occurs but once in a human life.

Nor can we afford to lose sight of our main quest, which is, DOES THE WORD BAPTIDSO DETERMINE THE

mode in which the Christian water rite should be administered?

If we should tarry to discuss the question, Do the ritual practices of Judaism determine the number and form of the Christian rites? we ought also to discuss, The meaning and uses of water in symbolic ritualism.

Reply to Dr. Fuller.

There is not so much as a hint that "she came out of the water," how then can it be "expressly said" that she did? She "went up" *out of the valley* into which it is expressly said she "went down:"

"And went down κατά[1] nightly into the valley of Bethulia εἰς τὴν φάραγγα Βετυλούα and baptized herself in the camp at ἐπι the fountain of water. And as she went up καὶ ὡς ἀνέβη[1] she besought the Lord."

Reply to Dr. Carson.

No, it is "not evident that Judith *went out from* the camp to the fountain at Bethulia." It is evident that she remained "in the camp," where the fountain was situated.

The meaning of the word baptidso will not "in every situation provide the water." Medical instru-

1 "'Ανά, originally *up* (opposed to κατά). Κατά, originally *down* (opposed to 'ανά)"—Goodwin, Greek Grammar, sec. 191, p. 238.

ments and swords were baptized "in the body;" Cupid was baptized into wine; the brain was baptized with blood; tow with oil; and persons with intoxicants.

WASHING OF THE WHOLE PERSON WAS NOT BAPTIZING.

To us moderns a washing, either by pouring or dipping, in the name of the Father, Son, and Holy Spirit, if entered into with the intention of consecrating the life to God, and at the hands of a properly qualified person, would be Christian baptism, but we are now dealing with the meaning of Greek words *in the classic sense,* and meeting the denial of those who assert that upon entering the Sacred Scriptures the word baptidso did not undergo a change in or take on an additional meaning.

It was an easy thing for these authors to assume that classic baptidso was used, with no discrimination, of every and any transaction in water if the whole person were but fully covered therewith. To make their assertion of value it is necessary for them to prove that baptidso and louo are synonyms; that baptizing *was* bathing and *not* drowning, and that baptidso was used of the same class of transactions as was louo.

Of what benefit is it to know that a word once had a "perfectly defined and unvarying import," if we do not in every instance of its use maintain that import and demand that it lead us to the truth? Have we one instance, in the whole number of Greek quotations which contain baptidso, where louo is used as a synonym thereof? Have we found one case in which baptidso is used of the simple, refreshing bath? If baptidso was not used of the bath by the ancient Hellenes, upon what foundation do they build who assert that a washing of the whole body is the same as a classic baptizing?

If in the Septuagint and Apocrypha a washing is equivalent to a baptizing, and in the classics a non-equivalent, which word of the two has ceased to carry its former meaning? It certainly is not louo, for that term is used in the same sense in the Bible as in Homer.

Baptidso and Louo.

Louo has one characteristic which is possessed by baptidso. Both words demand a total covering of the person or thing; baptidso that the covering of one part be synchronous with the covering of the other parts or remainder. Louo does not demand *simultaneous* covering; to wash the person by simul-

taneous covering of the whole, or to cleanse part after part until the whole is cleansed, both methods equally meet the requirement of louo. Outside of this fact, and that baptidso, bapto, and louo belong in the group of words used of transactions performed in and with water, they are distinct, opposite. "Each word has its own peculiar domain assigned to it, which it does not itself overstep, and upon which the other does not encroach."

DROWN AND BATHE.

The difference between our English words *drown* and *bathe* is also one of the marked differences between *baptidso* and *louo*—the one tells of disaster and death, the other of refreshing and pleasurable gratification:

"*Caithness:*
And with him pour we in our country's purge
Each drop of us.

"*Lennox:*
Or so much as it needs
To dew the sovereign flower, and *drown* the weeds."
—Macbeth, Act V, sc. 2.

"*Bathed* in the fountains of the dew
Thy sense is keen, thy joys are new."
—Mrs. Barbauld, To the Lark.

LXXVIII.

"For being anxious that their children should speedily excel in all things they impose on them excessive labors. . . . For as plants are nourished by a moderate amount of water, but are choked πνίγεται by too much, in the same manner a soul grows by proportionate labors, but is baptized βαπτίζεται (drowned) by such as are excessive."—Plutarch, On the Education of Children, XII.

1

"Having put me in a bath, she washed λό' me from the large tripod, pouring water pleasantly over my head and shoulders, until she took away from my limbs mind-destroying labor."—Homer, Odyssey, X, 361.

2

"He went to the bath saying to those about him, 'Let us go and bathe ἀπολουσόμενοι from the fatigue of the battle in the bath of Darius.'"—Plutarch, Life of Alexander, XX.

3

"Upon his head
And shield she caused a constant flame to play
Like to the autumnal star that shines in heaven
Most brightly when new-bathed λελουμένος in ocean tides."

—Homer, Iliad, V, 6.

Λούω, louo.

For all who are seeking after truth it is fortunate that the Greek word now under consideration

had in classic times a clearly defined meaning and a well understood use. We may go farther than this, and say that which is true of louo applies with equal truth to pluno, nidso, rhantidso, brecho, and cheo. To us who use the word *wash* of garments, the person, the air, the seashore, and things generally, *in whole and in part,* it ought to be enlightening; *yea, it ought to be a convincing fact* that baptidso and louo are not synonymous terms when the Greeks, to whom these were a part of the mother tongue, so nicely discriminated between them, and were so choice in their use.

DEFINITION.

"Λούω, louo, to wash; properly, to wash the body (νίζω being used of the hands and feet, πλύνω of clothes). Λό' ἐκ τριποδος μεγάλοιο washed me with water, from a great caldron, Odys. X, 361. Med. and Pass. to bathe λοῦσθαι ποταμοῖο ῥοῃσῖν, Od. VI, 261; but also c. gen., λελουμένος Ὠκεανοῖο (of a star just risen) fresh from Ocean's bath, Iliad V, 6. 2. In strict passive sense λοῦσθαι ὕπο τοῦ Διός, *i. e.*, to be washed by the rain from heaven, Hdt. III, 124-5. 3. In strict middle sense c. acc., λοέσασθαι χρόα to wash one's body, Hes. Op., 520, Th. 5; λοῦσθαι ὕδατι τὸ σῶμα, Hdt. IV, 75.—Liddell and Scott's Lexicon.

4

"They desired him to wash himself λοῦσθαι in the streams of the river. But Ulysses washed νίζετο away the brine which surrounded his back and wide

shoulders from his body with the waters of the river. . . . But when he had washed himself all over λοέσσατο and anointed himself with oil."—Homer, Odys. VI, 216–227, compare VII, 29.

5

"But when they had washed ἀποπλύναντες his chariot in the fountain of Jezreel, which was bloody with the dead body of the king, they acknowledged that the prophecy of Elijah was true, for the dogs licked his blood, and the harlots continued afterwards to wash themselves λουόμεναι in that fountain."—Josephus, Ant. VIII, xv, 6.

6

"And carrying in his hand a water-pot . . . he walks through the midst of the city to the tombs. Then he takes water from the fountain, and washes ἀπολούει the little pillars of the monuments."—Plutarch, Aristides, chap. xxi.

7

"She was sick and died: whom when they had washed λούσαντες, they laid in an upper chamber." "And he took them the same hour of the night and washed ἔλουσεν their stripes."—Acts ix, 37; xvi, 33.

8

"For the same reason the women did not wash περιέλουον their new-born infants with water, but with wine, thus making some trial of their habit of body." —Plutarch, Lycurgus xvi.

9

"And I washed ἔλουσα thee with water, and washed ἀπέπλυνα thy blood from thee, and anointed thee with oil."—Sept. Jezekiel xvi, 9.

In the foregoing we observe the widest range of usage—the pouring of water from a vessel held in the hands, Nos. 1, 2, and 6; sinking into water, No. 3; wetting, Nos. 7, 8, 9; and by the sprinkling of rain, see example found in Liddell and Scott's definition.

Louo makes no modal requirement—as Dr. Carson has said: "That the word does not necessarily express mode, I readily admit." It asks for a cleansing of the whole body and is content with that by whatever mode it may be performed.

Chapter XVIII.

DIPPING NOT COMMANDED IN THE LAW.

We can have no quarrel with the statement of Conant in which he said that the Jewish manner was to walk into the water and dip the whole body; nor do we wish to withhold from the reader a statement of Maimonides, the Jewish writer, quoted by Pegrum in his tract, "Secular Baptism:"

"Wheresoever in the law, washing of the flesh is mentioned, it means nothing else than the dipping of the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness."

Josephus, who is certainly a more valuable witness—having lived while the Temple stood upon Moriah's height, and while Judaism was yet in its strength—said nothing of dipping in water. He told of those who "went down into cold water" (Ant. III, XI, 3), and of one who "to preserve chastity bathed λουόμενον with cold water" (Life, sec. 2), but he avoided the use of bapto. There is nothing in his words καθεὶς ἑαυτὸν εἰς ὕδωρ, which demand im-

mediate withdrawal nor total synchronous intusposition. (Compare John v, 4.)

To pass water over the entire surface of the body is one thing; to place the body in water until it is entirely covered and remove immediately is another; to sink the body until it is entirely covered and compel it to remain there until death ensues is yet another. Of the first act Louo was preferably used; of the second Bapto; and of the third Baptidso.

The Modification of Ancient Jewish Ritual.

Much of the ritual prescribed by Jehovah through Moses underwent modification in the hands of the Pharisees and Essenes; this is especially true of the water rites:

"The high priest on the day of atonement had,—according to the ritual of the second temple—to bathe five times, and wash hands and feet ten times. (So the Talmudic tract *Joma*, III, 3, in Robert Sheringham's edition p. 46.) The Thorah (Lev. xvi, 4, 24,) prescribes only a twofold bath."—Delitzsch, Com. on Hebrews, vol. 2, p. 176.

"For the Pharisees and all the Jews, except they wash νίψωνται their hands up to the elbow, eat not, holding the tradition of the elders: and when they come from the market-place, except they baptize

themselves βαπτίσωνται they eat not: and many other things there be, which they have received to hold, baptizings βαπτισμοὺς of cups, and pots and brazen vessels. . . . And he said unto them. . . . Ye leave the commandment of God, and hold fast the traditions of men."—Mark vii, 3-8.

"And when they send what they have dedicated to God to the Temple, they do not offer sacrifices, because they have more pure lustrations of their own διαφορότητι ἁγνειῶν, ἃς νομίζοιεν."—Josephus, Ant. xviii, 1, 5.

"And although this easement of the body be natural, yet it is a rule with them to wash themselves ἀπολούεσθαι after it, as if it were a defilement to them. . . . Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should but touch the juniors they must wash themselves ἀπολούεσθαι as if they had intermixed themselves with the company of a foreigner."—Wars of the Jews, II, VIII, 9 and 10.

For more of a like nature consult Geikie's "Life and Words of Christ," pp. 172-4, 524-7; and McClintock and Strong's Cyclopædia, art. Ablution, pp. 22, 23.

We are compelled to place in one class the statement of Maimonides heretofore quoted, and the quotation which follows, because they are both of "the New Law;" both are the direct result of those "Rab-

binical refinements" of which Geikie has so interestingly written:

"He who uses abundant water for hand-washing," says R. Chasda, "will have abundant riches." "If one had not been out, it was enough to pour water on the hands; but one coming in from without needed to plunge his hands into the water, for he knew not what uncleanness might have been near him while in the street, and this plunging could not be done except in a spot where there were not less than sixty gallons of water."—Geikie, Life of Christ, p. 526.

Dipping Not Commanded in the Law.

That the washing was often effected by dipping when running water in quantity was at hand I can not deny; but that it was commanded in the law is not true. I dare to make this very positive statement because the data we hold warrant it. The divine command to wash in preparation (1) for religious duties, and (2) to secure the pure or clean condition after defilement, was given in the Hebrew word rachats רָחַץ an equivalent of Greek louo:

"And thou shalt bring Aaron and his sons to the doors of the tabernacle of testimony, and thou shalt wash רָחַץ them with water."

"And shall wash רָחַץ himself in water, and shall be clean."—Exod. xxix, 4; Lev. xiv, 8; Num. xix, 19.

Λούω occurs no less than forty-six times in the Septuagint and New Testament: Exod. ii, 5; xxix, 4; xl, 12; Lev. viii, 6; xi, 40; xiv, 8, 9; xv, 5, 6, 7, 8, 10, 11, 13, 16, 18, 21, 22, 27; xvi, 4, 24, 26, 28; xvii, 15, 16; xxii, 6; Num. xix, 7, 8, 19; Deut. xxiii, 11; Ruth iii, 3; 2 Kings xi, 2; xii, 20; 4 Kings v, 10, 12, 13; Job ix, 20; Isaiah i, 16; Ezek. xvi, 4, 9; xxiii, 40; John xiii, 10; Acts ix, 37; xvi, 33; Heb. x, 22; 2 Peter ii, 22.

THE GREEK PREPOSITION ἐν IN THE CLASSICS A LOCATIVE, IN THE SEPTUAGINT OFTEN INSTRUMENTAL.

In forty instances λούω louo is not accompanied by the preposition ἐν *in*; in two instances it is without doubt locative ἐν τῷ Ἰορδάνῃ, ἐν αὐτοῖς 4 Kings v, 10, 12; thus there remain only four cases of what seems to be the locative dative ἐν ὕδατι in water, (Ex. xxix, 4; Lev. xiv, 8; Ezek. xvi, 4, 9.) Forty instances of the instrumental dative ὕδατι, against four which seem to be locative ἐν ὕδατι. I say "seem to be" for the reason that ἐν is not at all times used in the sense of *in*, and should be rendered *by*, *with*, or *by means of*, as in Ezek. xvi, 9, and elsewhere as the following instances testify:

1

"And he shall purify the house with the blood ἐν τῷ αἵματι of the bird, and with the living water ἐν τῷ ὕδατι

τῷ ζῶντι and with ἐν the living bird, and with ἐν the cedar wood, and with ἐν the hyssop, and with ἐν the spun scarlet."—Lev. xiv, 52; 1 Cor. v, 8.

2

"Though thou shouldst wash thyself with nitre ἐν νίτρῳ, and multiply to thyself soap, thou art stained by thine iniquities ἐν ταῖς ἀδικίαις before me saith the Lord."—Jer. ii, 22.

3

"And three-tenths of fine flour for sacrifice kneaded with oil ἐν ἐλαίῳ."—Lev. xiv, 10.

Another case of ἐν is worthy of special attention:

"And he made ten lavers, and set five on the right hand, and five on the left, to wash in them πλύνειν ἐν αὐτοῖς the instruments of the whole burnt offerings, and to rinse in them ἀποκλύζειν ἐν αὐτοῖς; and the sea for the priests to wash in νίπτεσθαι ἐν αὐτῇ."—2 Chron. iv, 6; Josephus, Ant. VIII, iii, 6.

It is very clear that ἐν is used here in an instrumental sense, for first, νίπτεσθαι refers to the cleansing of hands and feet only, which was accomplished by the water from the upper vessel pouring down upon the hands and feet held beneath; *e. g.:*

"And Aaron and his sons shall wash νίψεται their hands and their feet with water from it ἐξ αὐτου."—Exod. xxx, 19; 2 Kings iii, 11.

The Tabernacle Laver.

"Within these gates was the brazen laver περιῤῥαντήριον 1 for purification, having a base 2 beneath of the same material, whence the priests might wash ἀποπλύνειν their hands and pour down upon καταχεῖν 3 their feet."—Josephus, Ant. III, vi, 2.

"1. Perirrhantayrion, utensil for sprinkling, especially a kind of whisk for sprinkling water at sacrifices, or a vessel for lustral water."—Liddell and Scott's Lexicon.

"2. The base or foot seems, from the distinct mention constantly made of it, to have been something more than a mere stand or support. Possibly it formed a lower basin to catch the water which flowed, through taps or otherwise, from the laver. The priests could not have washed in the laver itself, as all the water would have been thereby defiled, and so would have had to be renewed for each ablution. The Orientals, in their washing make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received in a basin which is placed underneath. It has therefore been suggested that they held their hands and feet under streams that flowed from the laver, and that the 'foot' (or basin) caught the water that fell."—McClintock and Strong's Cyclopædia, art. Laver.

3. "Katacheo, to pour down upon; pour over; to pour or shower down."

Until I find evidence to the contrary, I shall continue to believe that it was by sprinkling or by pour-

ing water upon them that Moses washed—that is, publicly installed as priests—Aaron and his sons at the door of the Tabernacle. As the Essene men went to the bath with something girded about them (see Josephus, Wars II, VIII, 13), so also may Aaron and his sons to their solemn induction into the holy office of the priesthood.

If a washing by pouring sufficed in other most important cases, such as the abjuration of blood (Deut. xxi, 1-9), for what reason was it insufficient in the case of Aaron's sons? Certainly a private self-washing preceded the public ceremony.

IF DIPPING INTO WATER OF PERSONS FOR THE REMOVAL OF UNCLEANNESS AND FOR APPROACH TO JEHOVAH HAD BEEN CONTEMPLATED IN THE MOSAIC LAW, THEN THE WORD TABAL WOULD HAVE BEEN SELECTED. THE REJECTION OF TABAL AND THE SELECTION OF RACHATS—THE HEBREW EQUIVALENT OF GREEK LOUO—PROVES THAT A DIPPING INTO WATER, FOR THE PURPOSES STATED, WAS NOT REQUIRED BY THE LAW.

Chapter XIX.

THE BIBLICAL MEANINGS OF BAPTIDSO.

"Nothing in the history of words is more common than to enlarge or diminish their signification. Ideas not originally included in them are often affixed to some words, while others drop ideas originally asserted in their application. A word may come to enlarge its meanings so as to lose sight of its origin. This fact must be obvious to even a smatterer in philology."—Carson, on Baptism, pp. 44, 45.

The Position of Conant and Stanley.

"The Greek word Baptizein expresses nothing more than the act of Immersion[1] the religious significance of which is derived from the circumstances connected with it. Thus when in obedience to the command in Matt. xxviii, 19, this act is performed on the assenting believer, in the name of the Father, Son, and Holy Spirit, it by this becomes the Christian rite, and this distinguishes it from all other acts of life, and gives it a sacred relation and a sacred significance. But in Mark vii, 4 ("except they immerse themselves") and in Luke xi, 38 ("that he had not immersed himself") the act expressed by the same word is a superstitious Pharisaic ceremony condemned by our Lord Himself; and in Heb. ix, 10, the mere cere-

[1] Note the equivocal sense, for *dipping* is certainly intended.

monial immersions of the Jews are meant. The act designated by the word in all these cases is the same; the relation in which it is performed constitutes the only distinction. . . . But the word BAPTIZEIN did not in itself express *an immersion in the name of the Father, of the Son, and of the Holy Spirit,* nor an immersion with reference . . . to the sanctifying agency of the Spirit. Wherever it is used of the Christian rite in the New Testament this reference is clear from the connection, and only through this connection does it suggest the peculiar Christian ideas associated with it."—Conant, Baptizein, p. 101.

With this chief postulate of those who exclusively practice dipping Dean Stanley fully agreed:

"Lured on by these perfidious playmates, the princely boy joined in the sport, and then as at sunset the sudden darkness fell over the gay scene the wild band dipped and dived with him under the deep water, and in that fatal baptism[2] life was extinguished."

To the above statement he subjoined this footnote:

"The word βαπτίζοντες, especially in that locality, whence in the next generation it acquired a new celebrity, arrests the attention, and, as used here, shows clearly its true meaning."—The Jewish Church, vol. III, lect. 1, p. 374.

It is clear that Dr. Stanley was influenced more than he realized by Whiston's translation of this

[2] This is an example of the desecration of a word; a dragging down of things hallowed by religious associations, into the realm of the unhallowed and secular.

passage from Josephus (Ant. XV, III, 3) which is as follows:

"Such of Herod's acquaintance as he had appointed to do it dipped him as he was swimming, and plunged him under the water, in the dark of the evening, as if it had been done in sport only; nor did they desist till he was entirely suffocated."

The word "dipped" requires the fact that the Gauls thrust the princely boy under the water, and *immediately lifted him from it.* The opposite is related in the Greek text. *βαρέω, to weigh down, to depress,* does not indicate a hasty thrust downward, but downward pressure, both slow and steady; hence in Wars of the Jews (II, XIV, 1) Whiston rendered that word thus: "nor did he only burden ἐβάρει the whole nation with taxes."

We must regard the word "dived" as a filling in by the hand of the pictorial historian. The true meaning of *baptidsontes,* as used in this instance by Josephus, is clearly conveyed to the English reader in the familiar word sink:

"For those you make your friends
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to *sink* ye."
—King Henry VIII, act II, sc. 1.

ELDER WILKES'S AFFIRMATION.

"Neither is it necessary to determine, in order to feel sure that we have a baptism, . . . whether that which is immersed *comes up* or not, . . . it is baptized, whether it rises or not."—Louisville Debate, Wilkes's 10th reply, p. 575.

There is not one such "baptism" recorded in the Sacred Scriptures; drowning is not baptism.

BAPTISM A RELIGIOUS ACT.

The drowning of Aristobulus was a classic baptizing, but not a baptism. The *word* baptism (*βάπτισμα*), like the *rite,* was in its origin Judaic; certainly it was not pagan, and is nowhere found describing secular transactions, except in the hands of a few modern writers, some of whom use it properly of an initiation, and others without sufficient warrant, much as Dean Stanley has done. Βάπτισμα was coined specifically to nominate the one water ordinance of Christianity, and by extension was applied to the water rites of Judaism. It has no pre-Christian, classic associations with sunken things that never "came up," nor with immersed persons or things that did "not rise." If performed by dipping, Christian baptism requires, ere the act is perfected, that the candidate shall either be lifted by another or raise himself from out of the fluid environment.

Elder Wilkes forgot that rising from out of the water was absolutely necessary to meet the supposed imitation in water baptism of Christ's resurrection, according to the interpretation put upon Romans vi, 4, by his school.

Looking into Thayer's Greek-English Lexicon of the New Testament, we find:

"Βάπτισμα, τος, τό, a word peculiar to New Testament and ecclesiastical writings. 1. Used tropically of calamities and afflictions with which one is quite overwhelmed. 2. Of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation. . . . 3. Of Christian baptism."

The pre-Christian, classic associations of *βαπτίζω* can have no weight in determining the meaning or use of *βάπτισμα*.

The Classic and New Testament Use of Baptidsontes Contrasted.

While it is true that Josephus, *following classic usage,* used baptidsontes of a murderous sinking into water, it is equally and remarkably true that our Lord, *following Septuagint usage,* employed it of a religious water rite:

"Go ye therefore, and make disciples of all the nations, baptizing *βαπτίζοντες* them into the name of the Father, and of the Son, and of the Holy Ghost."

If we should translate this Scriptural baptidsontes as Conant advised (Baptizein, pp. 158-163), we should have in lieu of the word "baptizing" its classic synonym, "immersing."

"Go disciple all the nations IMMERSING them into the name of the Father, and of the Son, and of the Holy Spirit."—Benj. Wilson in the Emphatic Diaglott.

Another might wish to have it translated thus:

"Go ye therefore and make disciples of all the nations, SETTING THEM APART BY WATER, in the name of the Father, Son, and Holy Spirit."

Again, another with as good reason might ask that it be translated:

"Go ye therefore, and make disciples of all the nations, SYMBOLIZING THE WORK OF THE DIVINE SPIRIT, in the name of the Father, Son, and Holy Spirit."

These are but other ways of saying: (1) The most prominent and important fact connected with the word baptidso, as used in this text, is the MODE of the water baptism. (2) The most prominent and important fact connected with the word baptidso, in this connection, is the CONSECRATION OR SETTING APART OF MEN, BY THE RITE, TO BE DISCIPLES OF JESUS CHRIST. (3) The most important and prominent fact connected with the word baptidso, as used in the Great Commission, is its value in making ob-

ligatory upon an ordained ministry the SYMBOLIZING, BY A SIMPLE RITE, OF THE WORK OF THE HOLY SPIRIT.

Baptizing is Consecrating.

In the Savior's command (Matt. xxviii, 18, 19) was mode in any way hinted at or intended? Was dipping? Certainly not, for that is not a meaning of the Greek word. Was immersion? As emphatically no, for that idea is excluded, since the candidate if put into water is at once lifted. Was sprinkling or pouring? There is nothing to indicate the one or the other in the words used. Mode can not be the prominent thought and fact; we are face to face with the word baptidso USED SPECIFICALLY OF THE APPLICATION TO MEN AND WOMEN (about to enter upon a new service and an entirely new mode of life) OF THE WATER RITE OF CONSECRATION AND INITIATION.

The point made by the writer of the first memoir of Christ in the words, "And were baptized of him in Jordan confessing their sins," was not that John the Baptist dipped them into the water, nor that he sprinkled water upon them, but that they signified—by submitting to the rite at his hands—"that they passed out of their secular life into the dedicated life of citizens" of the kingdom of heaven now at hand.

That this was the uppermost idea is proved by the fact that when Paul wished to quell the schism in the Church at Corinth, he asked into whose name they had been baptized; that is, to whom they had consecrated themselves, to Paul or to the Crucified One? (1 Cor. i, 13.) If consecrated to Christ in baptism (of water and Spirit), then disciples of His —joined to Him by ties the most tender and indissoluble; hence the rebuke followed by the exhortation found in chapter vi, 5-18.

This is one of the two most prominent points in chapter x, 2, where "baptized" equals set apart or *consecrated.* By crossing the sea and following the lead of Moses the Israelites cut themselves off from the old Egyptian bondage and "took upon themselves a new service and an entirely new mode of life."

As Christians were "separated by the waters of baptism from an evil world," so were the Beni Israel separated by the waters of the Red Sea from the evils, idolatries, and bondage of Egypt.

"Baptism signifies a full and eternal consecration of the person to the service and honor of that *Being* in whose name it is administered."—Adam Clarke, LL. D., Com. on Matt. 28: 19.

"Baptism then became a moral vow, to show by a better life, that the change of heart was genuine."—Geikie, Life of Christ, p. 276.

"John's baptism, a rite once performed and initiating an amendment of life."—Lightfoot, Com. on Colossians, p. 451.

"There was no such thing known to Paul as a Christian society without baptism as a rite of initiation, and the supper as its right of communion."—Denney, The Death of Christ, p. 84.

The View of the Church Fathers.

The dogma of modalists, that dipping only is water baptism, was certainly not held by those who practiced baptism by dipping in the second and third centuries. Clement of Alexandria relates how a young man originally baptized by the Apostle John, after having gone astray, was reclaimed by the aged saint:

"And he when he heard, first stood looking down, then threw down his arms, then trembled and wept bitterly. And on the old man approaching he embraced him, speaking for himself with lamentations as he could, and baptized a second time with tears τοῖς δάκρυσι βαπτιζόμενος ἐκ δευτέρου concealing only his right hand, etc."—Who is the Rich Man Who Shall Be Saved? ch. xlii.

Why did Clement call this a baptizing? For the reason that it was a true repentance with which was associated, in connection with water—in this case not a sea, stream, or baptismal font, but a man's tears—

a reconsecration of the life to God: the going back into the life of one initiated into the kingdom of heaven.

"And wonder not if I call the witness (martyrdom) a baptism *βάπτισμα*. For here also, the Spirit hovers over with great fullness, and there is a taking away of sins, and a cleansing of the soul wonderful and strange; and as they who are baptized with water *βαπτιζόμενοι τοῖς ὕδασιν*, so are they who witness to their own washing[1] with blood."—Chrysostom, Discourse II, On Lucian the Martyr.

"According to the assumption of immersionists (dippers) the word immerse is the equivalent of baptize; but if so, the naked fact of sinking under water exhausts its meaning, and whatever besides this abstract idea is necessary to the ordinance is not expressed, and can not be expressed by the word baptize. . . . The specific term that would express the mode of the action may be included or implied in the generic; but it is not and can not be an equivalent for it, because it does not exhaust its meaning. The generic *baptize* may imply the specific pour, sprinkle or immerse (dip) but neither of these words, nor all of them together, can be taken as an equivalent for *baptize*, for the reason that they do not exhaust the meaning of *baptize*. There is still *a religious idea, a consecration to a holy service, that no specific term expressive of mode can convey*; and on this account, we we would not have the word murdered by any partial translation."—Merrill, Christian Baptism, pp. 178-9.

[1] "Washing," a term often applied to baptism by the early Church Fathers; see the quotation from Clement of Alex. on p. 186.

Meanings of Baptism and Baptize in Modern Literature.

A very strong corroboration of the foregoing facts is found in the meanings now conveyed by the words baptism and baptize in secular literature:

Initiation into danger, or lofty, daring deeds.

"She, Ericsson's Monitor, had stood her *baptism* of fire, uninjured and undismayed."—T. J. Headley, The Great Rebellion, p. 296.

"The men of the Imperial Light Infantry received their *baptism* of fire, shooting and killing Boer marksmen and snipers."—The Family Herald (Montreal), Mar. 7, 1900.

To initiate into a higher sphere or calling; to hallow, to purify.

"And there alone, upon the mountain top,
Kneeling beside the lamb, I bowed my head
Beneath the chrismal light, and felt my soul
Baptized and set apart to poetry."
—J. G. Holland, Kathrina, Part I.

"When shall the land, *baptized* by the tears and the blood of the Waldenses and Huguenots, turn 'from idols,' to serve the living God?"—World-Wide Missions.

"The all-purifying virtue of his Spirit, whereof this *baptism* of the prophet's lips was a symbol, takes away the dross, which by other means (than that fire) can not be purged."—Rob't Leighton, D. D., Expository Lectures, 2.

TO ADMINISTER THE WATER RITE OF CHRISTIANITY, AND TO IMITATE IT.

"Christianity soon became, not merely a *baptized* Judaism, but what was worse, *baptized* Paganism."—Wagstaff, Hist. of the Friends, Introduction, p. 32.

Clement of Alexandria, when writing of the false teachers and corrupters of Christianity, who instead of a doctrine that deters and cleanses from sin, taught the indulgence of it; and hence those baptized by them they "washed *into* sensuality," and not *from* it:

"And we indeed 'were washed,' ἀπελουσάμεθα who were among these; those of whom Paul wrote in 1 Cor. vi, 9-11, but they who wash ἀπολούντες into this sensuality *baptize* βαπτίζουσι (initiate) from sobriety into fornication, teaching to indulge the pleasures and passions."—The Stromata, bk. III, ch. 18.

NOTE.—Conant has translated this baptidsousi 'immerse,' but his rendering is opposed to the Latin version which exhibits the mode practiced by many in the third century in the word *tingunt;* the Biblical term ἀπολούω in the word *abluti;* and the initiatory rite in the word *baptizant.* The proof that baptidso in this connection ought not to be translated is that it stands as the technical designation of the the Christian rite, and an imitation thereof by pagans and heretics.

The fact which totally wrecks Conant's claim that "The Greek word BAPTIZEIN expresses nothing more than the act of immersion," is, that *not once is baptizein* (baptidso) *used in the New Testament of that secular act.*

It has been shown elsewhere that baptidso is em-

ployed only of a religious water rite, and not for lack of transactions such as the Greeks would naturally use it to describe, but for the reason that THE WORD BAPTIZEIN DID IN ITSELF EXPRESS AN APPLICATION OF WATER TO A REPENTANT BELIEVER IN JESUS CHRIST, AND THE SANCTIFYING AGENCY OF THE HOLY SPIRIT.

When I read that "in the next generation baptidso acquired a new celebrity," the question suggested was, For what reason? for it is passing strange that an ordinary rank and file word, used in the old, well-known sense, should distinguish itself. Men distinguish themselves by doing the rare, new, and extraordinary, and the same must be true of words. Baptidso "acquired a new celebrity," because of a new, enlarged meaning and use.

Granting that baptidso is once used in the Septuagint in a classic, figurative sense, *e. g.*, Isaiah xxi, 4, we can truthfully postulate that which follows: THE TRANSLATORS WHO GAVE US THE SEPTUAGINT USED BAPTIDSO OF THE RELIGIOUS WATER RITES OF JUDAISM; AND THE WRITERS OF THE NEW TESTAMENT USED BAPTIDSO ONLY OF (1) RELIGIOUS WATER RITES; (2) THE WORK OF THE HOLY SPIRIT; (3) THE SUFFERINGS OF CHRIST; AND (4) THE SETTING APART OF ISRAEL TO FOLLOW MOSES.

The Administration of Religious Water Rites.

4 Kings v, 14; Judith xii, 7; Ecclus. xxxiv, 3; Matt. iii, 6, 11, 13, 14, 16; xxviii, 19; Mark i, 4, 8, 9; Luke iii, 7, 12, 16, 21; vii, 29, 30; John i, 25, 26, 28, 31, 33; iii, 22, 23, 26; iv, 1, 2; x, 40; Acts i, 5; ii, 38, 41; viii, 12, 13, 16, 36, 38; ix, 18; x, 47, 48; xi, 16; xvi, 15, 33; xviii, 8; xix, 3, 4, 5; xxii, 16; 1 Cor. i, 13, 14, 15, 16, 17; xv, 29.

The Work of the Holy Spirit.

Matt. iii, 11; Mark i, 8; Luke iii, 16; John i, 33; Acts i, 5; xi, 16; Rom. vi, 3; 1 Cor. xii, 13; Gal. iii, 27.

The Sufferings of Christ.

Matt. xx, 22, 23; Mark x, 38, 39; Luke xii, 50.

The Setting Apart of Israel.

1 Cor. x, 2.

"The word *βαπτίζω* was not univocal in classic literature; but above all it did not come into use in the Greek Testament, in either of the modal senses of the classic word expressive of a physical immersion, or of a submersion, but as a ritual or sacramental term, without expressing any definite physical action, and with a very different content."—W. G. Williams, LL. D., Baptism, p. 27.

The use of baptidso for nothing but religious rites, divine operations, and the Redeemer's sufferings is not accidental, but intentional. There was not only the resolve to use it in a *new* sense, but with this, the fixed purpose *not* to employ it in its classic, literal sense, but instead to substitute some one of its several synonyms. This was the formal setting apart or consecration of the word to Jehovah and to the service of His people.

Baptidso not Translated in the Authorized Version.

In his arraignment of the translators of the Authorized Version because they did not *translate* baptidso, but giving it suitable terminations adopted it as a member of our great English family of words, Conant said:

"Concealing the form of the Christian rite under a vague term, which means anything the reader may please, it obscures the ideas thereby symbolized, and the pertinency of the inspired appeals and admonitions founded on them."—Baptizein, pp. 161, 162.

This ought not to be charged to the modern Church, for historically "the form of the Christian rite was concealed" when the word βαπτίζω was chosen, and the words βάπτω, χέω, βρέχω and ῥαντίζω were rejected.

"Our translators, in giving us the standard version, did exactly right in transferring these words to our language, with suitable terminations to make them legitimate English words. In their judgment they found in our language no equivalents for them and therefore did the only right thing; and we most cordially approve of their action. The only thing to be regretted is that they did not invariably transfer the words, as they always did when allusion was made to the ordinance of the Church. We do not believe *baptizo* ought to be translated pour, or sprinkle, or immerse in any instance, as it is not; and the few places where it is translated 'wash'[1] would be better presented to the English reader if no translation had been attempted. As a class, effusionists are well contented with the authorized version, and have never sought a new translation on sectarian grounds."—S. M. Merrill, D. D., Christian Baptism, pp. 174, 175.

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[1] "And when they come from the market-place except they wash βαπτίσωνται (baptize) themselves, they eat not."—Mark vii, 4. "And when the Pharisee saw it, he marveled that he had not first washed ἐβαπτίσθη (baptized) before dinner."—Luke xi, 38.

Chapter XX.

DEEP OR RUNNING WATER—WHICH?

A PRACTICE of the Jews altogether inexplicable and mysterious to many persons—except on the theory that they went to find *deep water*—is the going to running streams for the performance of religious rites.

Of Judith, Dr. Conant wrote: "This was done at the fountain to which she went, because she had there the means of immersing herself. Any other use of water for purification could have been made in her tent."

Dr. Carson's words are of like import. (See chapter xvii.) The Jewish practice of going to running streams for purification grew out of a divine command:

"And the priest shall command that one of the birds be killed in an earthen vessel over RUNNING WATER."—Lev. xiv, 5, 6.

"And he shall take the cedar-wood, and the hyssop, and dip them in the blood of the slain-bird, and in the RUNNING WATER."—Lev. xiv, 51.

"He shall bathe his flesh with RUNNING WATER, and shall be clean."—Lev. xv, 13.

"They shall take the ashes of the burnt heifer of purification for sin, and RUNNING WATER shall be put thereto in a vessel."—Num. xix, 17,

"They have forsaken me the fountain of LIVING WATERS, and have hewed them out broken cisterns that can hold no water."—Jer. ii, 13; xvii, 13.

"Thou wouldst have asked of him, and he would have given thee LIVING WATER."—John iv, 10, 11; Rev. vii, 17.

THE TESTIMONY OF JOSEPHUS.

"They then bathe their bodies in COLD WATER. And after this purification is over, etc."—Wars, II, viii, 5; Ant. III, xi, 3.

"They put a little of these ashes into SPRING WATER."—Ant. IV, iv, 6.

"And when Moses had purified them with SPRING WATERS and ointment, they became God's priests." "Moses took out the tribe of Levi, . . . and purified them by water taken from PERPETUAL SPRINGS."—Ant. III, viii, 6, and xi, 1.

"He appointed them certain purifications and washings with SPRING WATER."—Against Apion, bk. 1, sec. 31.

A small quantity of water could readily become defiled (see Lev. xi, 36-38); hence to avoid polluted water those seeking Levitical purity went to the running streams. For this reason the Jewish places of

prayer (the proseuchæ) were built near running water:

"And on the Sabbath day we went forth without the gate by a river side where we supposed there was a place of prayer."—Acts xiv, 13.

Josephus related how the citizens of Halicarnassus granted certain privileges to the Jews of their city:

"We have decreed that as many men and women of the Jews as are willing so to do may celebrate their Sabbaths and perform their holy offices according to the Jewish laws, and may make their proseuchæ at the *seaside* according to the customs of their forefathers."—Antiquities XIV, x, 23.

To have at hand pure, living water, John the Baptist practiced his noble rite at the lower Jordan near Jericho, and afterwards much farther up at Bethabara near Beth-shean. For the same reason later on he went to Ænon, to the stream running down from the high lands about Ebal and Gerizim. This preference for living water accounts for Peter's habit of baptizing at the seaside, as related in the literature of the early Church. (Recognitions of Clement, Bk. IV, chap. iii, and also V, xxxvi.)

In that unique transaction on Mount Carmel, Elijah the prophet,

"Ordered them to fill four vessels *with water of the fountain,* and to pour it upon the altar till it ran over

with it and till the trench was filled with the water poured into it."—Josephus, Ant., bk. VIII, ch. xiii, 5.

Dr. Wolfe, a missionary of the English Church, found a sect of Christians in Mesopotamia who told him their custom was to baptize their children when thirty days old:

"They take the child to the *banks of the river;* a relative or friend holds it near the surface of the water while the priest sprinkles the element upon it, and with prayers they name the child."—Watson's Institutes, vol. II, p. 654.

The Rev. A. S. Carman, in an article in *The Standard,* of Chicago, January 17, 1895, on "The Common Sense of the Baptist Position," affirmed that the Dunkards "baptize believers only, with trine immersion, *in running waters,*" and Layard, in "Nineveh and Its Remains," vol. I, pp. 232, 234, 237, relates how

"All the Yezides before entering the sacred valley (of the Sheik Adi) washed themselves and their clothes in the stream issuing from it."

"The interior is divided into three principal compartments; a large hall partitioned in the center by a row of columns and arches, and having at the upper end a reservoir filled by an abundant spring issuing from the rock. . . . The water of the reservoir is regarded with peculiar veneration. . . . In it children are baptized, and it is used for other sacred purposes."

Chapter XXI.

BAPTIDSO WAS USED OF THE WASHINGS PERFORMED BY NAAMAN, JUDITH, AND THE UNCLEAN, BECAUSE THEY WERE RELIGIOUS IN THEIR CHARACTER.

"Wherever opposite views are held with warmth by religious-minded men, we may take for granted that there is some higher truth which embraces both. All high truth is the union of two contradictories. Thus predestination and free-will are opposites: and the truth does not lie between these two, but in a higher reconciling truth which leaves both true. So with the opposing views of baptism. Men of equal spirituality are ready to sacrifice all to assert, or to deny, the doctrine of baptismal regeneration. And the truth I believe will be found, not in some middle, moderate, timid doctrine which skillfully avoids extremes, but in a truth larger than either of these opposite views, which is the basis of both, and which really is *that* for which each party tenaciously clings to its own view as to a matter of life and death."—Rev. F. W. Robertson, Sermons, Baptism, p. 267.

WASHING OF PERSON AND CLOTHING BEFORE SACRIFICE AND PRAYER.

Before a Jew dared to enter the sacred precincts of altar, tabernacle, or Temple, he must bathe his body and put on clean clothes.

1

"And God said unto Jacob, Arise and go up to Bethel, and dwell there: and make there an altar unto God. . . . Then Jacob said unto his household, Put away the strange gods that are among you, and *purify* yourselves, and change your garments."—Gen. xxxv, 1, 2.

2

"And the Lord said unto Moses, Go unto the people, and *sanctify* them to-day and to-morrow, and let them wash their garments, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai."—Exod. xix, 10, 11, 14.

3

"Then David arose from the earth, and *washed* and anointed himself, and changed his apparel; and he came into the house of the Lord and worshiped."—2 Sam. xii, 20.

4

"So it is said that we ought to go *washed* to sacrifices and prayers, clean and bright; and that this external adornment and purification are practiced for a sign. Now purity is to think holy thoughts. Further, there is the image of baptism, which also was

handed down to the (Greek) poets from Moses, as follows: "And she having drawn water, and wearing on her body clean clothes." It is Penelope that is going to prayer."—Clement of Alexandria, Stromata, bk. IV, ch. 22.

Note. Penelope was advised by Euryclea thus: "But having *washed* thyself and putting clean garments on thy body ascending to the upper room, with thy women attendants, pray to Minerva."—Odyssey, iv, 750-761 xvii, 48-50.

5

"Every synagogue has a bath under the same roof, or in the vicinity, for enabling the worshipers to perform the ablutions to which they attach so much importance."—Hackett, A Tour Through the Holy Land, p. 231.

The Washing of Hands Before Prayer.

1

"I will *wash* my hands in innocency;
So will I compass thy altar, O Lord."
—Psalm xxvi, 6; lxxiii, 13; James iv, 8.

2

"Prevailed on by them, Eacus ascending the Hellenic hill, and stretching out *washed* hands to heaven, and invoking God, besought him to pity wasted Greece."—Clement of Alex., The Stromata, bk. VI, ch. 3. Homer, Iliad, xvi, 230, xxiv, 302, vi, 266.

There is a matter brought to notice by McClintock and Strong (Cyclopædia, art. Ablution), which to ignore would be unwise in us:

"There is a passage in the Apocryphal book of Judith (xii, 7-9) which has been thought to intimate that the Jews performed ablutions before prayer. But we can not fairly deduce that meaning from it (comp. Ruth iii, 3); since it is connected with the anointing (q. v.) which was a customary token of festivity (see Arnald, in loc.) It would indeed prove too much if so understood, as Judith bathed in the water, which is more than even the Moslems do before their prayers. Moreover the authority, if clear, would not be conclusive."

The cylopædists have fallen into error regarding the time and place of the anointing. Judith washed and anointed herself in her own house in Bethulia *before* she went out of the city and into the camp of Holofernes. No mention is made of anointing in connection with the baptizing, which took place early the next morning, and shortly after midnight (chap. xii, 5, 6) three nights in succession (chap. v, 7). The transactions were quite different in their purpose. In the first "she washed, anointed, and decked herself bravely *to beguile the eyes of all men that should see her;*" in the others "she baptized herself at the fountain *for prayer:*"

"And thy servant will go forth by night into the valley, and I will *pray* unto God." "And when she came up she *besought* the Lord God of Israel to direct her way to the raising up of the children of his people."—Judith xi, 17; xii, 8; xiii, 3, 10.

We must not overlook the fact, which is intended by the writer to be the most prominent, namely, that Judith's mission in the camp of Holofernes was altogether extraordinary and unique. Her prayers were not those of the daily routine life, and therefore she did more than purify the hands. We find exceptions even to stringent rules. The Mohammedans, who are required only to wash the hands, feet, and head before prayer, sometimes do more than this:

"Our janizary prepared himself, by *ablution* in the fountain near by, for performing his devotions at the noon-hour of prayer."

"I saw a dozen Mussulmen, ranged along the beach, with their faces towards Mecca, silently performing their evening devotions. . . . The waves in which they had just *bathed* broke upon the strand at their feet."—Durbin, Observations in the East, Vol. I, pp. 48, 158.

The Baptizing was Her Consecration to the Work of Delivering Her People.

For this one great purpose Jesus was baptized by John in Jordan; it was His inauguration into the holy office of high-priest. Perhaps it was in part because of this high office of setting apart the divine-human high-priest that John was said to be one of the greater prophets, for a prophet could and did

set apart both priests and kings. Moses consecrated the Levitical priesthood; John consecrated that of the order of Melchisedek.

The consecration of the Beni-Israel to Moses, and to Jehovah whom he represented, when the water did not touch the persons of those consecrated, was termed a *baptizing* by Paul (1 Cor. x, 2). Gideon's band was set apart, to deliver Israel, at the brook Harod, when they lapped water "with the tongue as a dog lappeth." (Judges vii, 5.)

It is very plain that Judith was not baptized in the classic sense of the word, for she came from the baptizing as fully alive as she went to it. We have seen that the word baptidso does not indicate that she dipt herself. It has also been established that baptidso is not synonymous with louo, and that louo is not modal, *hence the mode of her purification is not known.*

This sphinx-like silence as to mode sets the active mind inquiring, Was the word baptidso used to declare either the *purpose* or some one *characteristic* of the act? In the three instances now under consideration the *purpose* differs, hence it does not furnish the clue we seek. Let us therefore ask, What one characteristic is possessed by all of these trans-

actions? Judith's words spoken of herself furnish the clue to her own act: "For thy servant is *religious,* and serveth the God of heaven day and night." (Judith xi, 17.)

That Judith deemed her work a holy office is not at all strange. That she prepared for it by applying water to her person is in keeping with the customs of her people, whose priests were set apart by a washing and sprinkling with water, and whose holy book was translated into the tongue of another people by men who were careful to bathe their bodies and to wash their hands each morning before beginning their work. (Josephus, Ant. XII, 11, 13.)

Naaman.

In 4 Kings v, 10-14, Septuagint version, the word louo occurs thrice; first, in the command of the prophet; second, as angrily repeated by Naaman; and third, as reiterated by his servants. This sufficiently indicated the simple deed which was required. With this in mind Elder Wilkes said:

"It is true, taval, in the Hebrew, is not the word used for wash in the prophet's command, the reason being that the word, which was used, looked to the *result* more than to the act; hence, rachats, indicating washing, was used rather than taval, which means

immersion." — Wilkes-Ditzler Debate, sixth reply, p. 507.

NOTE.—The point he thought he made against the position of Dr. Ditzler was that Baptidso in the Septuagint indicated the *act* and louo the *result* of the act. Over against this I set the stubborn fact that the Hebrew narrator, keeping the modal act performed by Naaman in view, with fine precision selected the word *tabal*, while the Seventy, with this word before them, deliberately rejected its exact Greek equivalent *bapto*, and used its antonym *baptidso*.

The Seventy by using baptidso declared the dipping to be a religious rite; the Hebrew narrator using *tabal,* described in what manner Naaman obeyed the prophet's command. Cyril of Jerusalem (A. D. 315-367) made the same distinction when he used *baptidso* of the religious rite, and *bapto* of the mode in which it was performed:

"Simon the Magian once came to the bath. He was baptized ἐβαπτίσθη, but not enlightened; and the body indeed he dipped ἔβαψεν in water, but the heart he did not enlighten by the Spirit."—Preface to the Instructions.

So also did the Rev. John Wesley: "I was asked to *baptize* a child of Mr. Parker's, but Mrs. Parker told me 'neither Mr. P. nor I will consent to its being *dipped.*'"—Journal, Vol. I, p. 24.

RACHATS.

The command was given to Naaman through the word *rachats,* which was used of washings both religious and secular, whether of the face (Gen. xliii,

31), the hands and feet (xviii, 4; xix, 2), the entire person (Lev. xv, 16; xvi, 4; xxii, 6), armor (1 Kings xxii, 38), and animal sacrifices (Exod. xxix, 17; Lev. i, 9, 13; viii, 21). For instances of water poured and sprinkled upon sacrifices, in religious ritual washing, see 1 Kings xviii, 33; 2 Maccabees i, 21.)

Understanding the word rachats of a washing performed by any common mode, Naaman "went down and dipped himself seven times[1] in Jordan."

Naaman a Proselyte to Judaism.

"And he and all his company returned to Elisha, and he came and stood before him and said, Behold, I know that there is no God in all the earth save only in Israel: . . . let there be given to thy servant I pray thee the load of a yoke of mules; and thou shalt give me of the red earth: for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods, but only to the Lord, by reason of this thing. And let the Lord be propitious to thy servant when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman; even let the Lord I pray be merciful to thy servant in this matter." — 4 Kings v, 15, 17, 18.

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[1] In the case of a Jewish leper, *seven* sprinklings with blood followed by a bath were required, Lev. xiv, 7, 8. The leper's house was sprinkled *seven* times with blood and water, verse 51.

In these words we are informed that this dipping, because of its miraculous accompaniment, became to Naaman his consecration to Jehovah. He came to the prophet a leprous Rimmonite, he returned to Damascus a purified and healed Jehovist.

"A leper once he [Rimmon] lost." — Milton, Paradise Lost, bk. I, line 471.

It was his conversion, up to that time the greatest religious experience of his life.

Baptizing from a Dead Body.

That baptizing from a dead body was a religious rite no one will deny, since it was one of those ordinances prescribed for the Jewish people by Jehovah through his servant Moses.

To those who lean towards the Pegrum theory (see Chapter XV), I wish to say that while we may deem the washings received through tradition "secular," they were not so to the Pharisees who practiced them. To them those washings of the hands, those baptizings from market defilement, and of cups, pots, and vessels, were of the inmost kernel of religion:

"The legal washing of the hands before eating was especially sacred to the Rabbinist; not to do so was a crime as great as to eat the flesh of the swine."

"'He who neglects hand washing,' says the book Sohar, 'deserves to be punished here and hereafter.'" —Geikie, Life of Christ, p. 524.

The Doctrine which Accords with All the Facts.

To me it seems indisputable that in this act of Naaman we have the germ of that ordinance of Judaism which afterwards became known as Proselyte Baptism. And not only so, but it was the prevailing belief among the writers of the early Christian Church, that in these water purifications is to be found the true type of that holy ordinance which was the specialty of John, son of Zacharias, and which was commanded and made obligatory upon all by Christ, and was practiced and enforced by His apostles.

The truth is, that not dipping in, nor the pouring or sprinkling of water upon the person is of itself baptism, but the use thereof *as a religious rite,* whether by sprinkling, pouring, wetting, washing, or dipping. This is the only doctrine that accords with all the facts; this is that "higher reconciling truth" of which Frederick W. Robertson wrote.

To the translators of the Hebrew Scriptures who under Ptolemy made the Septuagint, to the writers

of the New Testament, to the early Church and its writers, all of the purifying water rites of Judaism were baptisms. "Καὶ διαφόροις βαπτισμοῖς" *and divers baptisms*, is the descriptive terminology employed by the writer of Hebrews (chap. ix, 10). To Justin Martyr the Judaic rites were the "baptism of cisterns," while the one Christian rite was the "baptism of life."

TERTULLIAN DECIDES A QUESTION.

"Others make the suggestion 'that the apostles then served the turn of baptism, when, in their little ship, they were sprinkled and covered with the waves that Peter himself also was immersed enough when he walked on the sea.' It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea; another thing to be baptized in obedience to the discipline of religion. . . . Now, whether they were baptized in any manner whatever, or whether they continued unbathed to the end, still, to determine concerning the salvation of the apostles, is audacious enough, because on them the prerogative, even of first choice, and thereafter of undivided intimacy, might be able to confer the compendious grace of baptism, seeing they (I think) followed Him who was wont to promise salvation to every believer. 'Thy faith,' He would say, 'hath saved thee.' "—On Baptism, chap. xii.

NOTE.—In the foregoing quotation, "or" is adversative; hence, we should read it thus: "It is, however, as I think, one thing to be sprinkled—as were the disciples in the ship—or, to be intercepted by the violence of the sea—as was Peter when he walked toward Jesus—another thing to be baptized in obedience to the discipline of religion."

In the American Reprint of the Edinburgh Edition of the Ante-Nicene Fathers, revised, etc., by A. Cleveland Coxe, D. D., is a footnote as follows:

"Our author seems to allow that sprinkling is baptism, but not Christian baptism· a very curious passage."

It is much more "curious" that an intelligent reader should misunderstand so plain a statement. The point made by Tertullian is, that neither sprinkling nor dipping is baptism if it be *accidental;* that only is baptism—be it performed "in any manner whatever"—which is *intentional* and *"in obedience to the discipline of religion."*

Baptismos.

The religious character attaching to the water sprinklings, pourings, washings, and dippings of Judaism accounts for the use of the noun baptismos in those texts of the New Testament where these rites are mentioned. (Mark vii, 4, 8; Heb. vi, 2; ix, 10.) This rule also applies to the nouns baptismos and baptisis, used by Josephus in that famous passage concerning the Baptist. (See Ant. xviii, v, 2.)

In selecting baptidso as the verb hereafter to be used of the administration of the religious water

rites of Judaism, the Seventy avoided the necessity of employing a word already marred by association with Greek idolatry. When at a later time New Testament writers brought into use the nouns baptisma and baptismos, they then had both verb and nouns which were entirely free from an association with pagan worship—words which never had a place in the nomenclature of the Greek cultus.

This was an advantage, for whenever the verb baptize was linked to the noun baptism, either spoken or written, it was clear that nothing else than the Christian water rite of consecration to Jesus Christ was meant. Later on the convert to Christianity would learn that these words were also used of the cleansing processes performed in the hearts of men by the Divine Spirit.

Chapter XXII.

THE REASON FOR THE SELECTION OF BAPTIDSO.

The foregoing studies have led us step by step to the conclusion that our Savior, in employing the Aramaic equivalent of baptidso to describe the rite of initiation into His kingdom, intended to avoid everything suggestive of mode, purposely discarding the modal words rhaino, rhantidso, cheo, and bapto, and in their stead selecting baptidso, using it in a sense sufficiently well known to readers of the Septuagint and to the people of Palestine.

Both parties to this discussion have recognized the fact that there was one thing held in common by the words bapto, brecho, cheo, louo, nipto, and rhantidso, which gave to them a possible candidature for election to the office now held by baptidso, namely, they were associated with transactions in and with water. Because of this it may be interesting to consider the reason for the rejection of non-modal brecho, louo, and nipto. This is found, methinks,

in the restricted meanings and uses of these words. Brecho had a decidedly limited figurative or metaphorical use, and the figurative meanings of louo and nipto are essentially one with the primary and literal, namely, that of cleansing; louo and nipto are used only of physical and spiritual *cleansings*.

THE FIGURATIVE USE OF BAPTIDSO.

In marked contrast to this is the wide range of the figurative use of *βαπτίζω*, which was applied to things and persons, cities and continents, the mental faculties and the soul, and of many things which exert a baneful influence, either because of their nature, their excess in quantity, or length of duration.

A WORD DESCRIPTIVE OF INFLUENCE.

Baptidso does indeed cling tenaciously to a governing idea or fact; modalists say it is MODE, in this work it is proved to be influence—in the classics, hurtful influence, such as the loss of ships, the drowning of animals and men, the bestializing of men by alcoholics, the ill-effect of drugs, the death-dealing work of the sword, the injury resulting from over-much study, labor, sensual pleasure, greed, cruelty, war, grief, affliction, sin, and death. In the

Bible it is influence both benign and divine—the influence of God's Spirit upon the dispositions of men while conforming them into the image of Christ.

EXAMPLES OF CLASSIC FIGURATIVE USAGE.

LXXIX.

Speaking of the prudent conduct of the chief magistrate during a scarcity of bread in the city, Libanius said:

"He did indeed exhort the body of bakers to be more just, but did not think it expedient to employ forcible measures, fearing a general desertion; whereby the city would immediately have been baptized ἐβαπτίζετο as a ship when the seamen have abandoned it."—Life of Himself.

LXXX.

Josephus, when relating the mock trial and condemnation of Herod's sons, said:

"This, as a final blast, baptized ἐπεβάπτισε (sunk) the tempest-tossed youths."—Wars of the Jews, bk. 1, ch. xxvii, 1.

LXXXI.

Heimerius said of Themistocles:

"He was great at Salamis; for there, fighting, he baptized ἐβάπτισε all Asia."—Selection XV, sec. 3.

LXXXII.

"And Cnemon, perceiving that he was wholly absorbed by grief, and baptized βεβαπτισμένον by the

calamity, and fearing lest he may do himself some harm, secretly takes away the sword."—Heliodorus, Æthiopics, bk. II, ch. 3.

Only three examples belonging to this class are found in the Scriptures:

LXXXIII.

"My heart wanders, and transgression baptizes βαπτίζει me; my soul is occupied with fear."—Isaiah xxi, 4.

LXXXIV.

"Can ye be baptized βαπτισθῆναι with the baptism that I am baptized βαπτίζομαι with?"—Mark x, 38.

LXXXV.

"I have a baptism to be baptized βαπτισθῆναι with; and how am I straitened till it be accomplished."—Luke xii, 50.

BAPTIDSO USED OF BENIGN INFLUENCE.

LXXXVI.

"When midnight had baptized ἐβάπτιζον the city with sleep, an armed band of revellers took possession of the dwelling of Chariclea."—Heliodorus, Æthiopics, bk. IV, chap. 17.

1

"He shall baptize βαπτίζει you with the Holy Ghost and fire."—Matt. iii, 11; Mk. i, 8; Lk. iii, 16.

2

"The same is he who baptizeth βαπτίζων with the Holy Ghost."—John i, 33.

3

"Ye shall be baptized βαπτισθήσεσθε with the Holy Ghost not many days hence."—Acts i, 5; xi, 16.

4

"Know ye not that so many of us as were baptized ἐβαπτίσθημεν into Jesus Christ, were baptized ἐβαπτίσθημεν into his death."—Rom. vi, 3.

5

"For by one Spirit we were all baptized ἐβαπτίσθημεν into one body."—1 Cor. xii, 13.

6

"For as many of you as were baptized ἐβαπτίσθητε into Christ, did put on Christ."—Gal. iii, 27.

Destructive and Benign Influence Contrasted.

LXXXVII.

"And the Io Bacchus was sung at festivals and sacrifices of Bacchus, baptized βεβαπτισμένος (drunk) with much wantonness."—Proclus, Chrestomathy, ch. xvi.

"Towards night, however, the mob, *drunk* with success and with liquor also, grew bolder."—Cassel's Popular Educator, vol. I, p. 254, The Gordon Riots.

"It was to a people *drunk* with the vision of such outward felicity . . . that Jesus Christ came."—Geikie, Life of Christ, chap. vi, p. 58.

"What, *drunk* with choler?"—1 King Henry IV, act i, sc. 3.

CONANT'S TRANSLATION.

"IMBATHED (BAPTIZED) with much wantonness."

So Milton uses the corresponding English word:

"And the sweet odor of the returning gospel *imbathe* his soul with the fragrancy of heaven." —Bap tizein, p. 72, ex. 151.

Milton used "imbathe" of that which was restorative and gratifying to the highest and best part of man, while Proclus used *βαπτίζω* of that which exerted a potent baleful influence, hence Milton's imbathe is synonymous with Biblical baptidso, but antonymous to classic. In line with Milton's word is that used by Bishop Lightfoot:

"All our cherished opportunities and all our fondest aims must be brought to the sanctuary and *bathed* in the glory of his presence, that we may take them to us again, *baptized* and regenerate, purer, higher, more real, more abiding far, than before." — Leaders in the Northern Church, p. 171.

If asked, For what reason was baptidso selected by the Seventy to describe the administration of the religious water rites of Judaism? the answer would be: BAPTIDSO WAS SELECTED BY THE SEVENTY FOR THE REASON THAT IT HAD ALWAYS BEEN ASSOCIATED WITH TRANSACTIONS IN WATER (WITH VARIABLE

MODE) IN WHICH A MARKED INFLUENCE WAS EXERTED UPON PERSONS AND THINGS.

Another question intrudes, For what reason was baptidso chosen by John the Baptist to affirm the work of the Holy Spirit? to which the answer is: BAPTIDSO WAS CHOSEN BY JOHN FOR THE REASON THAT IN THE CLASSICS IT HAD BEEN EMPLOYED IN A TROPICAL SENSE OF THOSE THINGS WHICH MOST POTENTLY INFLUENCED HUMAN LIFE.

Perhaps this is the place to refer to a question found in the second chapter of this work; namely, For what reason was not *bapto* chosen by the Seventy and John Baptist to designate the religious water rites of Judaism and Christianity? To this we may add, Why was not *bapto* chosen by John to affirm the work of the Holy Spirit? to which the true answer is: THE ACT OF DIPPING BEING ONE OF LIMITATIONS DOES NOT PERMIT THE FLUID ELEMENT TO EXERT SO GREAT AN INFLUENCE UPON THE SUBJECT, AND HENCE BOTH IN ITS LITERAL AND TROPICAL USES BAPTO DOES NOT CARRY SO FULL AN IDEA OF INFLUENCE, NOR DESCRIBE SUCH MARKED EFFECTS AS DOES BAPTIDSO.

THE DIFFERENCE ILLUSTRATED.

In the original Hebrew of Job ix, 31, is the word *tabal,* rendered in the Septuagint ἐβαψας:

"If I wash myself with snow water
And make my hands never so clean;
Yet thou wilt *dip* me in the ditch,
And my own clothes shall abhor me."

In the version of Aquila (see Conant's Baptizein, p. 83), it is rendered Καὶ τότε ἐν διαφθορᾷ βαπτίσεις με, "even then thou wilt *plunge* (baptize) me in corruption."

On what grounds could he have rendered it thus, since the original act was a simple *dipping* into filth? This is to be accounted for from the difference in the point of view. The Seventy viewed the dipping as an instantaneous or completed action, and therefore made use of the aorist. Aquila, by reading into the sacred text an idea stronger than that conveyed by the original Hebrew *tabal* (and Greek bapto), and substituting in his version the stronger term διαφθορᾷ ("destruction, ruin, blight, death; in moral sense, corruption") for the weaker ῥύπος ("dirt, filth, dirtiness, uncleanness") of the Septuagint, found it also necessary to substitute the word βαπτίζω which conveys the idea of longer time and greater influence.

Well has it been said:

"Baptism is performed by washing, dipping, or sprinkling the person in the name of the Father, Son, and Holy Ghost, who is hereby devoted to the ever-

blessed Trinity. I say by *washing*, *dipping*, or *sprinkling*, because it is not determined in Scripture in which of these ways it shall be done, neither by any express precept nor by any such example as clearly proves it, nor by the force or meaning of the word baptize."—The Rev. John Wesley, M. A., Treatise on Baptism, Works vol. ix, p. 155, 1st American Edition. N. Y., J. and J. Harper, 1827.

APPENDIX A.

BAPTO IN THE SEPTUAGINT.

1

"And ye shall take a bunch of hyssop, and having dipped βάψαντες it in some of the blood."—Exod. xii, 22.

2

"And the priest shall dip βάψει his finger into the blood."—Lev. iv, 6, 17; ix, 9; xiv, 16.

3

"Asher is blessed with children; and he shall dip βάψει his foot in oil."—Deut. xxxiii, 24.

4

"And when the feet of the priests that bore the Ark of the Covenant of the Lord were dipped ἐβάφησαν in part of the water of Jordan, then the waters that came down from above stopped."—Josh. iii, 15.

5

"And thou shalt dip βάψεις thy morsel in the vinegar."—Ruth ii, 14.

6

"And he reached forth the end of the staff that was in his hand, and dipped ἔβαψεν it into the honeycomb."—1 Kings xiv, 27, (Eng. Ver); 1 Sam xiv, 27.

7

"And he took a thick cloth, and dipped ἔβαψεν it in water, and put it on his face that he died."—4 Kings viii, 15, (Eng. Ver. 2 Kings).

8

"And his body was wet ἐβάφη with the dew of heaven."—Dan. iv, 30; v, 21.

9

"That thy foot may be dipped βαφῇ in blood."—Psalm lxvii, 23; (lxviii, 23).

APPENDIX B.

MERGO, VIRGIL'S ÆNEID.

2

"Strike into the winds force, and overwhelm their ships; sink *submersas* or drive them apart, and scatter their bodies in the sea."—Bk. I, 69.

3

"One is absent whom we have seen sunk *submersum* in the midst of the sea."—Bk. I, 585.

4

"I confess that I have attacked the Trojan abodes in war, for which, if the injury of my crime is so great, cast me into the waves and immerse *immergite* me in the vast sea."—Bk. III, 605.

5

"Far off in the sea against the resounding shores, is a rock which submerged *submersum* sometimes is beaten by the swelling waves, but when the winter west winds hide the stars, it lies still in the tranquil sea, and from the wave unmoved it is raised as a plain, and is a resting place most grateful to the basking cormorants."—Bk. v, 125.

8 and 9

"O Palinurus, what one of the gods has snatched thee from us, and plunged *mersit* thee beneath the

midst of the sea? Come, say! . . . But he said, O Leader, neither the oracle of Apollo has deceived thee, nor has a god plunged *mersit* me in the sea; for falling headlong I drew with me the helm, by chance torn away by much violence, to which I clung."—Bk. VI, 342, 348.

11

"By my own fates, and the deadly crime of Lacedemonian Helen have mersed *mersere* me by these misfortunes." — Bk. VI, 512.

12

"Do not ask to be taught what punishment or what form or fortune overwhelmed *mersit* the men." — Bk. VI, 615.

13

"'Go, ye goddesses of the sea,' the mother of the gods commands; and immediately all the ships break their cables from the bank and seek the safe waters, with bows cleaving the water, or sunk down *demersis* in the manner of dolphins." — Bk. IX, 119.

14

"Thy kind mother shall not bury thee in the earth, or load thy limbs in a native tomb; you shall be left to the savage birds, or the wave shall bear thee mersed *mersum* in the deep, and unfed fishes shall suck thy wounds." — Bk. X, 559.

15

"And Pallas whom not destitute of courage, cruel time has borne off and sunk *mersit* in bitter death." — Bk. XI, 28.

OVID'S METAMORPHOSES.

17

Deucalion and Pyrrha, after the ruin wrought by the deluge, pray thus:

"O Themis, . . . bring help to our mersed *mersis* affairs." — Bk. I, 296, 380.

19

Of the boy, Narcissus (in love with his own image reflected in the water), it is related:

"How often he gave useless kisses to the deceitful fountain! How often he plunged *mersit* his arms into the midst of the waters, catching at the visible neck, nor yet catches himself in them." — Bk. III, 428.

21

"Could a son of a mistress transform the Mæonian sailors and immerse *immergere* them in the ocean, and give the body of the son to be torn by his mother?"

22

"They turned their eyes, and they behold the other things sunk *mersa* in a morass, and only their own house remaining." — Bk. VIII, 625, 696.

23

"And the wave sinks *mergit* the vessel to the bottom equally by its weight and by the shock." — Bk. XI, 557.

24

"Lo, above the midst of the billows a black arch of waters breaks and overwhelms his head, mersed *mersum* in its broken wave." —Bk. XI, 568.

25

"And thrusts her fingers in his perfidious eyes, and tears out the eyes from the cheeks—passion makes her strong—and she immerses *immergit* her hands (into the sockets) and stained with his guilty blood, tears out, not the eye—for not even one remains—but the places of the eyes." —Bk. XIII, 563.

26

"'*Mersitque* suos in cortice vultus.' And mersed her features in the bark (of the tree). This was said of Myrrha, who was transformed into a tree."

27

"The bounteous parent broke off in front the hempen bonds of the Phrygian fleet, and bears the ships downward, and sinks *mergit* them beneath the middle of the sea." — Bk. XIV, 548.

28

"Tiberinus received the kingdom from them, and he, having been drowned *demersus* in the waves of a Tuscan river, gave his name to the river." —Bk. XIV, 614.

29

"Whoever he was who first gorged down *demersit* flesh food into his greedy paunch." —Bk. XV, 105.

APPENDIX C.

BAPTIDSO MISTRANSLATED DIP.

"Giving up the kingly power . . . he settled the commonwealth under the auspices of the gods; for he consulted the oracle at Delphi concerning his new government, and received this answer:

'From royal stems thy honor Theseus springs;

. . . . . .

Hence, hence with fear! Thy favored bark shall ride,
Safe, like a bladder o'er the foamy tide.'"

With this agrees the Sibyl's prophecy, which, we are told, she delivered long after, concerning Athens:

"The bladder may be dipp'd, but never drown'd."
—Langhorne's Plutarch's Lives, vol. I, p. 45.

"'Ασκὸς βαπτίζῃ· δῦναι δέ τοι οὐ θέμις ἐστίν. A bladder thou mayest be IMMERSED (BAPTIZED), but it is not possible for thee to sink." — Conant, Baptizein, p. 11, example 24.

A bladder can not sink of itself, but it may be sunk by attaching a weight thereto. The city of Athens might be very seriously injured (βαπτίζῃ), but she could not be entirely ruined (δῦναι). Such seems to have been the meaning of the oracle, for when, contrary to the oracle, Sylla had taken Athens, some

Athenians went to Delphi to inquire of the oracle whether the last hour of their city was come, to which the priestess replied, "That which belongs to the bladder now has an end."

The translation of Langhorne Brothers is weak, inasmuch as dipping conveys no sense of serious injury; that of Conant is equivocal, because "Immerse" in his hands may mean either to put in and lift out of immediately, or "to put under water for the purpose of drowning, and leave the living being to perish in the immersing element." (See Baptizein, p. 89.)

APPENDIX D.

ADDITIONAL EXAMPLES OF BAPTIDSO IN FIGURATIVE USE.

LXXXVIII

"Most men therefore baptized βεβαπτισμένοι with ignorance, have their minds incapacitated for consolation with reference to afflictions; but those on the contrary, who are governed by sound reason, repel them all."—Isidorus of Pelusium, Inter. of Scripture, bk. II, ep. 76.

LXXXIX

"As also us, baptized βεβαπτισμένους with most grievous sins which we have done, our Christ, by being crucified upon the tree, and by water for cleansing, redeemed and made a house of prayer and adoration." — Justin Martyr, Dialogue with a Jew, LXXXVI.

XC

"The second part the kings have received for public revenues; . . . And on account of the abundant supply from these, they do not swamp βαπτίζουσι the common people with taxes."—Diodorus the Sicilian, Hist. Library, bk. I, ch. 73.

XCI

Speaking of young Cleinias, confounded with

sophistical questions and subtilties of the professional disputants:

"And I, perceiving that the youth was overwhelmed βαπτιζόμενον, wishing to give him a respite," etc.—Plato, The Disputer, ch. vii.

Consult chapter x, under Rule IV.

XCII

"And if thou art in affliction, fly to it for refuge; and if in wealth, receive thence the corrective; so as neither to be baptized βαπτισθῆναι with poverty, nor puffed up with wealth."—Chrysostom, Discourse on Trials of Job.

AFTER THE WORD HAD BEEN USED OF THE CHRISTIAN WATER RITE.

XCIII

"The superstitious man, consulting the jugglers on his frightful dreams is told to, 'Call the old Expiatrix, and plunge βάπτισον thyself into the sea, and spend a day sitting on the ground.'"—Plutarch, On Superstition, III.

NOTE—The Expiatrix was an old woman supposed to have power to avert evil omens by magic lustrations.—Consult chap. x, p. 40.

XCIV

"Why do they pour sea-water into wine, and say that fishermen received an oracle, commanding to baptize βαπτίζειν Bacchus at the sea?"—Plutarch, Physical Questions, X.

XCV

Commenting on the apostle's words, Rom. vi, 3, he says:

"We were baptized ἐβαπτίσθημεν says he in order that from it we might learn this: that as wool baptized βαπτισθὲν in a dye is changed as to its color; or rather (using John the Baptist as a guide when he prophesied of the Lord, 'He will baptize βαπτίσει you in the Holy Spirit and fire'). . . . Let us say this: that as steel baptized βαπτιζόμενος in the fire kindled up by spirit (wind) becomes more easy to test whether it has in itself any fault, and more ready for being refined; . . . so it follows and is necessary, that he who is baptized βαπτισθέντα in fire (that is in the word of instruction, which convicts of the evil of sin, and shows the grace of justification) should hate and abhor unrighteousness, as it is written, and should desire to be cleansed through faith in the power of the blood of our Lord Jesus Christ."—Basil, On Baptism, bk. I, ch. ii, 10.

NOTE.—Here are three things which, by being baptized, have come under influence: (1) Man, so under divine influence that he "hates and abhors unrighteousness;" (2) wool under the abiding influence of color; (3) steel so under the influence of fire that it can be tested for "any fault."

KATABAPTIDSO.

1

"Καταβαπτίζω, to drown; passive, to be drowned."—Liddell and Scott's Lexicon.

1

"For as a ship that has become filled with water is soon drowned καταβαπτίζεται and becomes deep under the

waves, so also a man, when he gives himself up to gluttony and drunkenness, goes down the steep, and causes reason to be whelmed beneath the waves." — Chrysostom, Discourse on Gluttony (at the end).

2

"Why is it that some die of fright? Because the physical force, fleeing too much into the depth of the body along with the blood, at once drowns and quenches καταβαπτίζει καὶ σβέννυσι the native and vital warmth at the heart, and brings on dissolution." — Alex. of Aphrodisias, Medical Problems I, 16.

"*Titus.*—Or get some little knife between thy teeth
And just against thy heart make thou a hole
That all the tears that thy poor eyes let fall
May run into that sink, and soaking in
Drown the lamenting fool in sea-salt tears."
—Titus Andronicus, act III, sc. 2.

3

Menander, in a letter to Glycera, tells why he declines King Ptolemy's invitation to visit his court in Egypt.

"Is it a great and wonderful thing to see the beautiful Nile? Are not also the Euphrates, the Danube, the Thermodon, the Tigris, the Halys, the Rhine among the great things? If I am to see all the rivers, life to me will be drowned καταβαπτισθήσεται not beholding Glycera." — Alciphron's Epistles, bk. II, epis. 3.

A lover of an earlier time is represented as saying:

"When I do tell thee, there my hopes lie *drowned*
Reply not in how many fathoms deep
They lie *indrenched.*"
—Troilus and Cressida, act I, sc. 1.

"*Stanley.*—'Richmond is *on* the seas.'
King Richard.—'There let him *sink*, and be the seas *on* him.'"—Richard III, act IV, sc. 4, 1, 463.

4

"For wine drowns καταβαπτίζει the reason and the understanding. . . . And what ship without a pilot, borne by the waves as it may happen, is not more safe than a drunken man?" —Basil, Discourse XIV, sec. 7.

5

Apostrophizing Hysmenias, who had been cast into the sea by command of the pilot, to appease Neptune, Hysmene says:

"Thou, indeed, wast borne away by the swell and the rush of the wave; but my spirit thou didst drown κατεβάπτιδας, surging round with whole seas of wailings." —Eustathius, Hysmenias and Hysmene, Bk. VII.

"What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirit—draws my breath—
Tell me, my soul, can this be death?"
—Alex. Pope, Dying Christian to His Soul.

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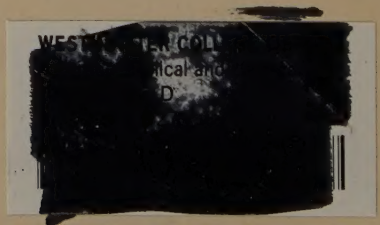

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